PATHWAY TO GOD

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Prayer to Lord Rudra Siva

(Stanzawise Translation in English)

चमक अनुवाक् पाचवा / Fifth Chamak Chapter

अश्मा च मे मृत्तिका च मे गिरयश्च मे
पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं
च मेऽयश्च मे सीसं च मे त्रपुश्च मे श्यामं च मे
लोहं च मेऽग्निश्च म आपश्च मे वीरुधश्च म
ओषधयश्च मे कृष्टपच्यं च मेऽकृष्टपच्यं च मे
ग्राम्याश्च मे पशव आरण्याश्च यज्ञेन कल्पंतां
वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे
वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च
मेऽर्थश्च म एमश्च म इतिश्च मे गतिश्च मे ।।५।।

Let the rocks be mine; let the soil be mine, let the hills be mine, let the mountains be mine, let the sand be mine, let the trees be mine, let the gold be mine, let the iron be mine, let the lead be mine, let the tin be mine, let the steel be mine, let the creepers be mine, let the medicinal plants be mine, let the agricultural produce be mine, let the nonagricultural produce be mine, let the village beasts be mine, let the forest beasts be mine, let all the wealth and knowledge obtainable through performance of sacrifices be mine, let the plentifulness, past and future be mine, let the prosperity be mine, let the residential property be mine, let the activities be mine, let the power be mine, let the fruit of efforts be mine, let the obtainable happiness be mine, let the labour for desired results be mine, let the proper progress be mine.

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EDITORIAL

THE THOUGHT PROCESS, EGO AND REALISATION

Though dignity of labour is an accepted virtue, a man who is educated, learned, knowledgable and wise gets a place of honour and pride in society. Such a man is supposed to be a storehouse of knowledge and able to think on intricate matters and arrive at a conclusion or solution to any difficult problem in his field of learning.

What is this ability to think, or the thought process that makes a man learned and wise ? Man collects knowledge in the form of information through different activities, the experiences of others as told or written by them and what he reads through various books and epitomes. All this is stored in the memory cells of the brain. This storehouse contains the experiences and knowledge gained even in past births. Whenever a man comes across a problem and start thinking of a solution, the brain searches in the memory cells, retrieves answers to similar problems experienced in the past, compares the same with the freshly offered problem, synthesises an imaginative answer, which becomes a well-thought-out, learned reply from the person. Knowledge is thus a function of memory and imagination expressed through the medium of words. Knowledge gained through the thought process is therefore of a comparative nature and not absolute.

Ego is born out of individual existence, outlined and shaped by the thought process and imagination. Man exists as an individual with certain personal traits, certain facets of the mind and an urge to develop further and progress. To that extent ego is essential for the very existence of man. Without ego, man's existence will be at stake. However, when a man gets entangled in materialistic desires and ambitions of the world, the ego makes him self-centered and conceited and even tenets of morality and ethics start getting interpreted by him with self-interest in mind. His perspective of the world becomes biased and distorted, which leads to his downfall.

The ego of a man whose mental attitudes are firmly based in yama and niyama, as enunciated by Patanjali (non-violence, Truthfulness, honesty, continence, frugal living etc.) leads him instinctively towards the path of spiritualism. Ego, though essential for individual progress, materialistic or spiritual, needs a trained and disciplined mind to direct the individual efforts in the right direction.

Man is always in search of happiness and the mind keeps the brain busy in various thoughts and imaginations to find a way to attain that happiness. Man has certain inherent ideas of happiness as a result of his social surroundings and memories of experiences in past lives. Out of these ideas and experiences, the mind weaves fabrics of various forms of facades of different modes and styles, so alluring that craving for that happiness is fuelled to further intensity and the individual directs his efforts to attain that happiness. The efforts are sometimes successful but at times meet with failure. Even if the individual succeeds in his efforts to attain this material happiness, he finds, sooner or later, that this type of happiness is evanescent and not permanent. He flits from one type to another and the process continues only to result in frustration. The process may continue for the whole life-span, but the end result will be the same.

A wise man does not take long to realise that this search for permanent happiness in the materialistic world is fruitless and a search for the same is needed in some new direction. His gaze then turns inward for a new direction and this becomes his first step on the pathway to realisation. He comes to know that the thoughts and imaginations creating mundane desires and ambitions are but waves on the lake of consciousness caused by a breeze of sentiments or a stormy wind of emotions and that these waves die out in course of time, only to give way to some new waves of a similar nature. He learns to develop a sort of aloofness of mind during this process of rising and diminishing of waves in the lake of consciousness. He also becomes aware that he if loses this sort of aloofness, he is likely to get entangled, like an insect in a cobweb, unable to extricate himself waiting to be hunted by the spider. The consequent stillness of mind resulting from this knowledge of reality prepares the ground for the journey, the spiritual journey towards realisation.

What happens to such an individual? The mind of such a person gets unburdened of unnecessary and evanescent thought processes, becomes still and develops the power to concentrate on any subject of its choice. It rises above the mundane and the individual appears in the blaze of spiritual spotlight and catches the gaze of the elevated benevolent souls of saints and sages who exist in this universe with or without the gross body. The cosmic duty enjoined on them by the Almighty is to guide such individuals on the spiritual path and ensure their journey towards the crest. They make him meet his guru, or themselves give him divine experiences and guide him further. Such a man becomes twice-born in the real sense. He is able to see the world in the right perspective and is led from the darkness of ignorance to the wisdom of spiritual light.

-P.D.Dharwadkar.

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THUS SPAKE GURUDEO R. D. RANADE ON SOME OF HIS WORKS

The most central activity in the life of a spiritual seeker is to focus his mind on Divine name. As the body and mind cannot endure the strain of a prolonged meditation, a spiritual seeker devotes his remaining time to some other pursuit which suits best to his temperament and profession. For the above stated reasons Gurudeo R. D. Ranade (1886-1957) had chosen among other things, the path of writing books and articles on philosophical and spiritual matters after finishing his meditation.

Time and again, Gurudeo maintains that he has not expressed any thought, not proved to be correct by his own experience in any of his works. In fact, a great man's work constitutes his biography[1] and for him hardly does any need arise to write his biography[2] and this holds good in case of Gurudeo too. In order to gain some insight into the life of Gurudeo it is desirable not only to make a thorough study of his works but also to know what he felt about his own works. An humble attempt, however, has been made in the article to compile and present as far as possible succinctly some vital opinions held by Gurudeo on some of his works (published or otherwise) in the background of some other related works and incidents.

To make the matter more explicit, I dwell upon briefly the stand taken by Gurudeo on his *Nitya-nemavali, Essays on Heracleitos and some other Greek Philosophers, Prasthan-trayi, Pathways to God, Bodha-Sudhe.*

NITYA-NEMAVALI

Nitya-nemavali is the daily book of prayers and Bhajans of Inchagiri Sampradaya. Gurudeo prepared it without disclosing its authorship[3] at the Instance of his spiritual master (Sri Bhausaheb Maharaj Umadikar - the founder of Inchagiri Sampradaya). Gurudeo has also written a long preface to Nitya-Nemavali. When one of the ardent followers of Inchagiri Sampradaya asked Gurudeo whether the basic skeleton of his future Pathway was potentially present in his preface to Nitya-Nemavali, Gurudeo said, "There is nothing wrong in saying like that" (*Vide* for details Deshpande 1981: XXII Deshpande, 1963:68-69)

Essays on Heracleitos and some other Greek Philosophers

In his brilliant essay on Heracleitos (1916) Gurudeo took the firm stand that Heracleitos was not a mystic. Though this essay impressed Sri Aurobindo very much, he felt that Heracleitos was a mystic. Both Aurobindo and Gurudeo exchanged a number of letters[4] on this topic and in the end Gurudeo wrote, "Let us wait and see" (Deshpande 1963:80-87, Aurobindo 1941:33)

Gurudeo's essays on Greek Philosophers[5] attracted the attention of his only recognized intellectual master - Principal Bain. While returning to England after retirement Bain left all his library in India, but took with him all the essays written on Greek philosophers by Gurudeo. When Bain conceived to Gurudeo that in India there are not be even five or ten persons who can understand these pamphlets on Greek philosophers, Gurudeo immediately replied that he had written them only for these five or ten persons. (Vide Deshpande 1981:51)

PRASTHAN-TRAYI

As Gurudeo has written commentaries on the *Upanishads (A Constructive Survey of Upanishadic*

Philosophy - 1926), The Bhagavadgita (*The Bhagvadgita as a Philosophy of God-realization* - 1959), Brahmasutras (*Vedanta : The Culmination of Indian Thought* - 1970), Ranganathrao R. Diwakar aptly calls his teachers Achar. There are at least five opinions of Gurudeo on his *A Constructive Survey of Upanishadic Philosophy.*

The basis of *A Constructive Survey of Upanishadic Philosophy* was laid in 1915, in Gurudeo's lectures on Upanishads at Bangalore under the auspices of Sanskrit Academy and reports about the same appeared in the newspapers. One disciple of Gurudeo expressed his fear that if the publication of the book on Upanishads is deferred, somebody could write a book based on the report. Gurudeo, however, laughed and dispelled the fear of his desciple in stating that if somebody could write a book based on the reports published in the newspapers, it is better not to write a book at all (Vide for details Sangoram1964:186, Kulkarni 2004:21).

Gurudeo's disciple once sought clarification on two issues related to *'A Constructive Survey of Upanishadic Philosophy'*. These two issues are: (i) Gurudeo in the work has not expressed his opinions directly; (ii) Sadhanamarga of Inchegiri Sampradaya to which Gurudeo belonged has not been concealed in the work. Gurudeo observed on these two issues as below :

Gurudeo agrees that in his work on the *Upanishads* his own opinions are expressed, but he added further "I make others speak for me[6]". Gurudeo also said that *Sadhana-marga* of the Sampradaya to which he (Gurudeo) belonged cannot be comprehended by others. As the desciple belonged to the Sampradaya he could easily grasp the *Sadhana-Marga* enunciated in the work[7].

A constructive Survey of Upanishadic Philosophy has been rendered in Kannada under the title *Upanishad Rahasyavu* by Ranganath Rao Diwakar, D. R. Bendre, S. B. Joshi. When Ranganath Rao read certain portions in Kannada, Gurudeo exclaimed in his own childlike manner, "Rangarao, this is somewhat better than English and sounds so sweet". Ranagarao explained to him the reason; that it is not the translators who can write better than you, but they had the whole of Sanskrit vocabulary at their command while you were handicapped in expressing highly spiritual thought in English, which has not yet developed such a terminology!". Gurudeo immediately saw the truth in Ranganath Rao's observation (*Deshpande 1981: XIII, XIV*).

While recommending books on the Upanishads to his pupils, Gurudeo gave an exhaustive list but meticulously omitted his own work, i.e., *A Constructive Survey of Upanishadic Philosophy.* Once it so happened that Gurudeo's colleague, after glancing through the list recommended by Gurudeo told the pupils that Prof. Ranade himself had written a book on the *Upnishads* but it could not be seen in the list. Upon this the pupils approached Gurudeo and asked Gurudeo,"Sir, how is it that you did not recommend for study your own book on the *upanishads*?" Gurudeo replied, "Why should I mention my book when I am myself teaching the subject?" (*Vide* Kulkarni 1986: 56-57).

Gurudeo delivered a series of lectures at Calcutta in 1929, under the auspices of the Calcutta University, on *Vedanta* and Western Thought. The following remarks of Gurudeo made in the course of a lecture at Allahabad, will clearly indicate the main object of the Volume. "I am going to write a book on *Vedanta*. Its last chapter is Future of *Vedanta*. I shall be stating therein that if *Vedanta* did not expound the philosophy of God-realisation, it would lose all its importance in future. This is my firm opinion. (Deshpande 1963:105-06)

Gurudeo gives his own estimate of the aforesaid three works in the following words: "I think the present work on *Bhagavadgita*[8] would in no way be less important than either my *A Constructive Survey of*

Upanishadic Philosophy, which has actually been published or my work on *Vedanta* as the *Culmination of Indian Thought* to be published by the Calcutta University[9], the three constituting a modern *Prasthantrayi*" (Ranade 1959:i-ii).

PATHWAYS TO GOD

The works of Gurudeo on Pathways to God and some of their related works constitute Mysticism in *Maharashtra* (1933) (Source books of Mysticism in *Maharashtra - Jnaneshwar Vachanamrit* (1926), *Tukaram Vachanamrit* (1926), *Sant Vachanamrit* (1927), *Ekanath Vacahanamrit* (1955); *Pathway to God in Hindi Literature*(1954) (Books that are related to Pathway to God in Hindi literature; *Paramartha Sopana*[10](1954); *The conception of Spiritual Life in Mahatma Gandhi and Hindi Saints* (1956)[11]; *Pathway to God in Kannada Literature* (1960); *Pathway to God in Bhagavata* (2003)[12] and finally *Pathway to God.* But I am concerned mainly here with Gurudeo's *Mysticism in Maharashtra* and its source books, *Pathway to God in Hindi Literature, Pathway to God in Kannada Literature, Pathway to God* in general.

Mysticism in Maharashtra[13] is analytical much like *History of Indian Philosophy*[14] (jointly written by Belvalkar and Gurudeo in 1927). While Gurudeo's *Pathway to God in Hindi Literature, Pathway to God in Kannada Literature* are synthetic much like his work on the *Upanishads.* Gurudeo had expressed his great desire to write *Mysticism in Maharashtra* in a synthetic manner in his lecture on *Karnataka Mysticism* in Maharashtra in a synthetic manner in his lecture on Karnataka Mysticism on 26th August, 1950 at Dharwad, but it did not materialize: "*The Maharashtra Mysticism*", which has been already published is not up to the mark; it is not what I intended it to be. Another book would come in its place".(Ranade 1971:2).

Various *Vachanamritas* (Marathi) written by Gurudeo contain a number of mystical experiences of the Saints of Maharashtra. Once a disciple of Gurudeo asked him whether the mystical experiences that are mentioned in *Vachanamritas* match with those of yours. Gurudeo replied, "Some of the experiences are those of mine." The spriritual experiences are not allegorical, but they are the actual experiences of the saints" Further, Gurudeo did not forget to say, "Some experiences should be told, and some other experiences should not be told". (Sangoram 1964:142)

It is interesting here to note that Maharashtra Mysticism is metaphysical and psychological. *Pathway to God in Hindi Literature*[15] (especially *Dohas*) is epigrammatic. Pathway to God in Kannada Literature,[16] is mystical and moral.(Sangoram 1964:1957)

The idea of writing *Pathway to God* in the literatures of different Indian Languages and then a general *Pathway to God in world Philosophy and Religion* was a plan of Gurudeo. This epoch making volume was designed by Gurudeo as long back as 1921, or even earlier. But it could not take concrete shape even in the form of notes. The name, a brief outline and a few references to it are available to us about the work. (*Vide* Deshpande 1963:106). Gurudeo has made four references to it.

The earliest reference to *Pathway to God* is to be found in Gurudeo's introduction to *Kaivalya Vaibhav* of Sangli published in 1921. The second reference to its is made in Gurudeo's work on the *Upaṇishads*. The third reference to it can be traced in Gurudeo's Mysticism in Maharashtra (*Vide* for details Deshpande 1963:106-07). The last reference to it is to be seen in Gurudeo's letter to Srimant Rajasaheb of Sangli dtd. 21-4-1953. *Pathway to God in World's Philosophy and religion* will be prepared. All the earlier books would supply material for the construction of this volume. This series will show how One Religion can reign the whole world under the name of Universal Religion (Deshpande 1981:239).

BODHA-SUDHE

The first Kannada book of Gurudeo is Bodha-Sudhe. Gurudeo prepared it with the assistance of some followers of Nimbargi Sampradaya. Gurudeo got a detailed introduction to it, under his own directions and published the book in *Devanagari* script in 1948 without making modifications in the original Kannada language of Bijapur dialect of his Parama Guru - the Saint of Nimbargi(1789-1886). While recounting the great value of *Bodha-sudhe,* Gurudeo used to say, "I have lavished more attention and labour on this book than any other book of mine"(Deshpande 1963:70).

In sum, Gurudeo nods his head to the view that *Nitya-Nemavali* indicates his future *Pathway,* Gurudeo sees eye to eye with Bain that his essays on Greek Philosophers are meant only for those Indian scholars who could be counted on fingers, all his works on *Prasthan-trayi* are equally valuable according to Gurudeo; Gurudeo's desire of writing a book on *Maharashtra Mysticism* in a synthetic mould (*Pathways to God in Hindi and Kannada Literatures* are synthetic) is not fulfilled; another dream of Gurudeo which is not translated into reality is *Pathway to God* in which he wanted to show how to realize the divine in human; and finally Gurudeo himself admits that he has put more efforts on *Bodha-Sudhe* than any of his works.

Notes :

1. Gurudeo once went to meet Prof. Shukla. Katju was also there. Katju asked Shukla, "How is Dr. Ranade has not written his autobiography? Prof. Shukla told Katju, "Who says that he has not written his biography" and placed before Katju the book written by Gurudeo titled *Pathway to god in Hindi literature.*(Sangoram : 1964:189-90)

2. Gurudeo has contributed an article "*Evolution of My own Thought*"(1936) to "*Contemporary Indian Philosophy*", edited by Muirhead and Dr. S. Radhakrishnan. Prof. B. R. Kulkarni (1997:115:8 has written '*Evolution of Prof. R. D. Ranade's Thought from 1937-1957 in Gurudeo R. D. Ranade*'. *A Glance at his Allahabad University Days and other essays.*

3. The spiritual teacher of Gurudeo observed in this connection, "Just see! How he has done everything and yet he has chosen to conceal his Identity" (Deshpande 1963:68)

4. No attempt seems to have been made so far to preserve and publish the correspondence that took place between Aurobindo and Gurudeo on Heracleitos. However, some other letters written to and by Gurudeo are published (Vide Apte 1980; Pattihal and Pattihal 1998). Gurudeo's dream of writing a book on his spiritual teacher's letters (*Vide Shri Bhausaheb Maharaj Umadikar Yanchi Javak Patre*-1959, Kulkarni; 2003) did not come true. It is heartening, however to learn that one of Gurudeo's diaries under the title, *Reflections* (I, II, III 1986) has seen the light of the day.

5. Gurudeo's essays on Greek philosophers are published in 1956 in the book *Philosophical and Other Essays-Part I.* Gurudeo wanted to write a book on *Aristotie's Metaphysics* in order to show and prove more effectively to the Western scholars that Indians too can undertake research work like Western scholars that Indians too can undertake research work like Western scholars (Max muller, Duessan, Dr. Buhier) who attacked Indians and in turn we (Indians) too can attack them. (*Vide Sangoram 1964:187*)

6. At the close of his lecture on Hindi Saints at the Constitutions Club(New Delhi) in 1954, Prof. R. D. Ranade was asked by a European lady, "Prof. Ranade, you have described the experiences of Kabir, Tulsidas and others, but tell us your own experiences". Prof Ranande replied, "You would be able to gather this easily from lectures" (Sharma 1961:50)

7. One of the senior disciples of Gurudeo who attended the "sitting" in 1956 at Nimbal reported to me that Gurudeo told in the "sitting" that the world would take two hundred years to understand the significance of his works.

8. *Dhyana-Gita* (1961) by Gurudeo is rearrangement in twelve chapters, of selected verses of the original eighteen chapters of the *Bhagvadgitas text.* Before Shri Gurudeo went for meditation it was his practice to get these verses recited (Kulkarni 1986:168-69)

9. *Vedanta* : *The Culmination of Indian Thought* (1970) has been published by Bharatiya Vidya Bhavan, Bombay.

10. Paramartha Sopana is not to be mistaken only as a source book to *Pathway to God* in Hindi literature, but as an independent work in itself because the note in Rhetoric etc. add new dimensions to it.

    Parmartha Mandira (1963) by Gurudeo is a collection of 500 poems in Hindi, Marathi and Kannada saints with a sprinkling of a few Sanskrit verses. The title of the work suggested itself to Gurudeo by a coincidence. At one afternoon-sitting at Nimbal, a Kannada song by Purandaradasa happened to be recited...the concluding line of the poem is "*Ide Purandar Vitthalan Vaiukunth Mandir*". Delighted at Purandardasa's expression] *Vaikunth Mandir* Gurudeo exclaimed : That's it. The title of our collection will be *Paramarth Mandir* (the divine temple). If Purandara Vittala has *Vaikunth Mandir*, we will have *Paramarth Mandir.** These 500 poems will be its pillars. After *Paramarth Sopana* we will have *Parmartha Mandira*". (Kulkarni 1986:145-46)

*It is a matter of great interest to note that Gurudeo edited, *Thomas Carlye's Characteristics and Signs of the Times* (1916) - with an excellent introduction and scholarly notes. This annotated edition was published by the Oxford University Press. Out of the proceeds from this 1st English publication, Gurudeo constructed a small cottage in the premises of the Fergusson College and named it 'Cartyle Cottage' showing thereby his great reverence for Cartyle. There is an article on Cartyle in Gurudeo's work titled *Essays and Reflections* (Deshpande 1963:70)

11. *The conception of Spiritual Life in Mahatma Gandhi and Hindi Saints* contains the spiritual biography of Mahatma Gandhi and in the remaining of the work we have the genesis, the growth and the culmination of spiritual realisation in Hindi Saints. This covers the same ground as *Pathway to God in Hindi Literature* which gives an account of a devotee's spiritual journey and the highest ascent.

12. *Srimadbhagavata Bodhamritam* : *Pathway to God in Bhagavat* (Selections with subtitles by Dr. R. D. Ranade - rendered by Dr. Saudamini Bahulkar-Deshmukh).

13. In 1919, while sitting for meditation Gurudeo heard the words that Jnaneshwar and Tukaram are angry with him. He treated the same as a divine message to undertake a thorough study of the saints of Maharashtra (*Vide* for details Sangoram 1964:93-94).

14. 'Studies in Indian Philosophy (1st edition, 1986), 2nd annotated edition Part-I 1996 is another book of Gurudeo on Indian Philosophy. Gurudeo wanted to write a book. *From the Indian Patmos** In that book he wanted to give a fitting reply to those Christian scholars who attacked Indian Philosophy. (*Vide* for details Sangoram 1964:187, Karkhanis 1977:132)

*Patmos is an island of Dodecanese, Greece : chief town Hora: St John the apostle lived there for 2 years. (*Vide* for details Crystal 2000:652)

15. Gurudeo observes, " ....I served the Allahabad University for about twenty years from 1927 to 1946 and it would have been a breach of trust for me not to have studied Hindi Literature, and placed its spiritual value in the pedestal of Comparative Philosophy and Religion ... the treasure which has been left to us by the Hindi Saints is as valuable as that given by the saints of Maharashtra or Karnataka (Kulkarni 1986:111)

16. Gurudeo had a vision at Allahabad in which his spiritual teacher appeared holding a *Vina* in his hand. Gurudeo thought it to be an indication that he should perform *Kirtana*. Thereafter, he began to make use of the songs of saints for his lectures and to explain their significance. This, in course of time, paved the way for the publication of *Pathway of God in Hindi Literature**, and *Pathway to God in Kannada Literature**, (*Vide* for details Deshpande 1963:153.)

* On 8-2-1954 Gurudeo has dedicated *Pathway to God in Hindi Literature* to the spiritual founder of Nimbargi Sampradaya at shrine in Siddhagiri near Kolhapur in Maharashtra. (Deshpande 1981:249-50).

** *Pathway to God in Kannada Literature* could not be completed by Gurudeo during his life time. He could only complete 14 out of the 20 chapters of the book. While the remaining 6 were written by some other eminent persons with the help of copious notes which he had left behind (*Vide* Deshpande 1963:103).

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We should ourselves sit in judgement as regards the quality of our own meditation. It is in proportion to the bliss that we enjoy in meditation as compared with the highest bliss of which there is an undefined and unconscious standard in our heart.

- Gurudeo Ranade

(Continued from last issue)

Philosophy of Life in Bhagavad-Gita - 7, 8

Introduction

We are trying to understand the Philosophy of life in Bhagavad Gita through various terms used and explained in various stanzas of Bhagavad Gita (BG) and by Gurudeo Ranade in the Dhyan Gita (DG) as compiled by him from the selected verses from Bhagavad Gita.

Vision of Equality - 'समदर्शिनम'

Jnan Yoga - 'ज्ञानयोग' is another important path in spirituality which only selected few can follow because it involves both intellectual understanding as well as intuitional grasping and as Gurudeo Ranade has said in 'Bhagwad Gita as a philosophy of God Realisation', it is like the Greek word 'theoria' which means (i) vision or perception, (ii) intellection or knowledge and (iii) ecstasy of or illumination, the *Sanskrit* word *Jnan* involves all these. It is only on this path that one will be able to achieve the Vision if Equality - 'समदर्शिनम'. Let us try to understand how does one proceed *on* and what are the aspects of the of *Jnanyoga,*

Annihilation of Action - 'कर्मध्वंस:' Gita tells us that highest knowledge is that by learning which nothing more remains to be known, and this knowledge is both the knowledge of the Self and that of the cosmos (BG 7-2).

Gita in fact Gurudeo Ranade has described it as the highest Sacrifice emphasizing that Sacrifice in the form of Knowledge is superior to all other sacrifices, as all the actions without exception culminate in knowledge. Gita tells is that Sacrifice in the form knowledge is superior to material sacrifice as all actions without exception culminate in knowledge (BG 4-33).

Fire of knowledge in fact is like fire which burns all the fuel of actions, it reduces the actions to ashes (BG 4-37).

Only such person can be called wise - 'पंडित' who has burnt his actions by the fire of knowledge. Gita tells us that he is a *yogi* and doer of all actions but his actions are devoid of design and desire for results and are thus burnt by the fire of knowledge, sages only call such a person 'wise' (BG 4-19).

Doubt is the cause of ruin, he who attains self-knowledge beyond doubt is free from actions. Gita further adds that the ignorant, the one devoid of faith, and full of doubts, destroys himself. The doubting self is never stable-neither in this world nor in the next and is never happy (BG 4-40).

With actions purified by yoga of non-attachment, the doubts are dissolved in knowledge, the one thus equipoised in the Self, is free from the bonds of *Karma* (BG 4-41).

Self-Knowledge very difficult to attain - *'आत्मज्ञानस्य दुष्प्राप्यत्वम'*

The River of Yoga disappears again after a lapse of time. The knowledge of Yoga is handed down in regular succession. The Royal Sages knew this Yoga but by a long lapse of time. The Yogahas decayed here - disappeared. But God does take care of his devotee and sees to it that his devotee knows the supreme secret (BG 4-2,3).

Rare is the person who has realised God - 'ज्ञानी मनुष्य सापडणे विरळा' : one among thousand of persons strives to acquire knowledge - *ब्रम्हविद्या* and out of those who strive to make progress, scarcely anyone knows God in all perspctives (BG 7-3).

It takes time for achieving perfection in *Yoga* as also for complete assimilation of the all-purifying Self-Knowledge. Gita indicates that verily there is no purifier in this world like knowledge. One who is perfected in *Yoga* realises the knowledge within himself in course of time (BG 4-38).

Initiation in Knowledge in Knowledge - 'ज्ञानोपदेश'

One can Understand the path of knowledge from the realised seers, through humble service and inquiry. Gita tells us to seek enlightenment by humility, humble queries and service. The wise, the seers fo the truth will instruct the initiated persons on the path of that knowledge (BG 4-34).

The Beginning and treading the Path of Knowledge - 'ज्ञानाभिक्रम:'

Once a person makes a beginning on this path of knowledge, he will reach the goal of perfection without any obstructions. No effort on this path is wasted, such a person is also protected because he is free from the greatest fear that even of death (BG 2-40).

Attainment of the Supreme Person - 'परपुरुषलाभ:'

Through total devotion it is possible to attain the All-pervading Almighty God.

The unmanifest called imperishable is spoken of as the ultimate destination. Those who attain that, do not return. That is the supreme abode of God. This transcendental Purusha in whom all beings dwell and by whom all this world is pervaded, is attainable only through un-swerving devotion (BG 8-21,22).

He alone mergest in God who realises that God is the source and abode of all the things. When a person realises that the multiplicity of existence originating from the *One Supreme Being*, the whole universe is just the manifestation of him, then such a realised person merges into the *Supreme Being - the Brahman* (BG 13-30)

The knowledge removes the darkness or delusion of the devotee and enables him to perceive all the beings in the *Atman*. With this knowledge, one will never be in any dilemma, because he sees all the creation in his own Self and also in God, he realises the unity in diversity, essentially all being one only (BG 4-35).

The night of the common people is the day for the wise. When all beings sleep in the night, the self-controlled person is awake. Where other beings are awake, it is a night for the Self-knowing *Muni* (BG 2-69).

Vision of Equality - 'समदर्शनम्'

He who attains equality in the vision of God, alone is entitled to be called a '*ज्ञानी*'- a *realised seer*. Gita says he alone sees who sees the Supreme Lord existing equally in all beings, as the imperishable vibrant existence in all the perishable things. As he sees the same Lord present alike everywhere, he does not harm to his Self and consequently merges with the omnipresent existence in a blissful state (BG 13-27, 28).

Attainment of Sinlessness and a state of highest Merits - 'अतिपुण्यप्राप्तिः'

Even if a person is a foremost of all sineners, he can cross over all the sins with the help of the raft of divine knowledge Gita gives such an assurance that even a most sinful sinner of all sinners can cross over all sin by the raft of this divine knowledge (BG 4-36).

There is no limit to the merit in the form of this knowledge. Gita emphasizes that the *Yogi* knowing this (the two paths - one takes to the freedom or the other back to the birth-death cycle), transcends all he goes beyond all the merit that is declared to accrue from the study of *Vedas*, the sacrifices, penances, and given charities and reaches the *Supreme and Original Abode* (BG 8-28).

Practical View

Highest knowledge is knowing who are and what is all this world, it is with such knowledge that we can play our role properly and do what is best to be done by us in our situation. Another thing is, as it was seen earlier, all actions do bring in some bondage in the form of results of our actions prompting us for further actions. The knowledge of our real existence and nature and of our role, helps us to know that whatever is happening or seems to be happening is independent of our real existence, it does not and can not create any bondage to our real existence. *Parmarth and Vyavahar* are two separate things. If our *Vyavahar* - our dealings, our actions are all with clear conscious they need not create any impact on our mind and affect our further living and actions. It is true that it is very difficult to achieve such a state of mind, but we can see many people all around and find some people are calm and quiet in all situations and are not easily prompted for hasty actions or immediate response to any talk, they think and then only act. Such a habit can help us developing the required attitude as suggested by Gita.

If we assume that we have importance, some status, we must understand that everybody else also has the same feeling about himself and he may be hurt by our saying something to him in a derogatory sense. Developing such a feeling further that all are having the same inner consciousness, we could go closer to the ideal of equanimity as suggested in Gita. Then we will find there is nothing wanting, nothing needs to be acquired as all the world is ours or is available to us if need be. Verily God is with us and also in everything around us.

One more important thing is that knowing Self and performing duties with firm conviction makes one free from the greatest of the fear that of death, and further helps to develop oneness with all, oneness with God.

Synthesis of the Four Paths - '*चतुर्मार्गसमन्वय:*'

Dhyan Yoga - 'ध्यानयोग' Meditation, Knowledge, Action and Devotion are the four paths leading to God. Gita explains the paths in the thirteenth chapter saying some yogis realize the Self - '*आत्मन*' within their hearts by meditating one the Self, others by *Jnanyoga*, and some others by *Karmyoga*. But others not knowing thus, resort to devotion after hearing from others; they also go beyond death by their faith in what they have heard (BG 13-24, 25).

Steadiness of Posture - '*आसनस्थैर्यम्*' and Meditation

Yogi who sits in a steady posture in solitude and worships God with his mind fixed on God, attains supreme peace and bliss of God. Gita tells us how meditation helps a *Yogi* to attain that situation. The *Yogi* with a control over his body and mind and being free from desires and possessions, has to remain in solitude and always alone in communion with the *Atman*. His surroundings have to be clean and purified and there he has to remain entrenched on a stable seat, neither too high nor too low, with layers of a clean cloth, skin of deer and *kush* grass one over the other. He has to restrain the wavering processes of mind and senses, and meditate with one-pointed mind, and thus practice *Yoga* for self-purification to realize one's true Self. He has to keep his body, neck, and head straight and steady, remain undisturbed and gaze at the tip of the nose without looking anywhere else in any other direction. With composed and fearless mind, firm with a vow of celibacy, the *Yogi* should purify his the mind by concentrating on God the Supreme Self, and remain devoted to him. Thus the *Yogi* always in communion with the *Atman,* and with a pure and equipoised mind, attains a totally liberated state of the noblest peace due to the bliss of the Supreme Being (BG 6-10 to 15).

Restraints and Regulations - '*यमनियमाः*'

Practice and Dispassion - 'अभ्यासवैराग्ये' : Restraint of the fickle natured mind is impossible without practice and dispassion. Gita particularly lays stress on practice and make a progress on the spiritual path, Gita assures that it is possible to exercise control on the mind by practice and dispassion. The *Yoga* is to be attained with equanimity of mind, but the fickleness of the mind comes in its way. Not only fickle like wind but also violent, powerful and obstinate and one finds it difficult to control it. Though it is so, Gita says and emphasizes that mind can be controlled by constant practice and dispassion. One who does not bring control over the mind, can not achieve *Yoga* but one who controls it, can definitely achieve it by striving hard with proper practice (BG 6-33 to 36).

Fire of Self-Control - '*संयमाग्नि*' :

Self-control or 'संयम' is achieved by some who offer objects to the fire of senses and by some others by offering senses as oblations in the fire of self-control. Gita explains that some offer, hearing and other senses as sacrifice in the fire of restraint, while others offer sound and other sense-objects as sacrifice in the fire of senses Others offer the actions of the senses and the life-energy as a sacrifice in the fire of self control, kindled by knowledge (BG 4-26, 27).

Moderate Food, and Recreation - '*युक्ताहारविहारत्वम*' :

He alone who is moderate in his food, sleep and recreation, can accomplish *Yoga.* One who is excessive in everything, who eats too much or eats very little, or sleeps too much or keeps awake too much can not achieve *Yoga.* One who is moderate in eating and behaviour, temperate in all actions, balanced in sleep and wakefulness, to him, the *Yoga* becomes a destroyer of his miseries (BG 6-16, 17).

Equality of Happiness and Sorrow - 'सुखदुःखसमता' :

The *Yogi* who regards cold and heat, pleasure and pain, friend and foe alike, finds God to be quite near to him. Gita tells us that the person who has controlled his mind and is tranquil in the presence of opposites such as hot and cold, pleasure and pain, honour and dishonour, is the embodiment of Supreme Atman. Further Gita adds that the *Yogi* who is satisfied in his heart with knowledge and its realisation, who abides in the immovable, who has a control over his senses, and who looks upon a cold of earth, stone or gold with equality, is called to be a person united with *Atman.* And further One who has equal regard for all, well-wishers, friends, enemies, neutrals, arbiters, those who are fit to be hated, relatives, the righteous or sinful, is excellent among the *Yogis* (BG 6-7 to 9).

Disgust for what is heard or seen - 'निर्वेद' :

Mind has to feel disgust for whatever is heard or seen, then only it remains steady in *Samadhi.* Gita tells us to come out of the delusion, Gita says that when the intellect transcends the mire of delusion, then only one will not be affected by the thins heard and those yet to be heard. Particularly when one hears conflicting opinions, the intellect is perplexed, it has got to be steady in the Self and equipoised, then only one can reach the culmination of *Yoga* and attain the state of pure consciousness (BG 2-52, 53).

Equality of Inhalation and Exhalation - 'प्राणापानसमता'

A steady gaze at the middle of eye-brows, equality of *Pran* and *Apan*, Restraints and Regulations and a Passionate Devotion for the Lord - these are the means of Liberation. Gita points out the steps to be followed on the path of *Moksha* - liberation. The advice is shutting out all external objects, fixing the gaze between the eye-brows, and equalizing the inward and outward breaths flowing within the nostrils, Gita says the sage who has controlled his senses, mind and intellect, for whom complete liberation is the supreme goal of life, who is free from desire, fear and anger, is liberated for-ever (BG 5-27, 2).

Withdrawal, Concentration and Meditation - '*प्रत्याहारधारणाध्यानानि*'

Through utter disgust for the world we should turn our mind away from desires and steady it in the *Atman*. Gita says *Yoga* is that which severs the contact with sorrows, This *Yoga* must be practiced with determination and with an undistracted mind, without any trace of despair. Renouncing completely all the desires arising from volition - free will and restraining all the senses from all sides by the mind alone, with the intellect steadfast with firmness, one has to attain quietudes. Without getting distracted by other thoughts, one should fix the mind on the *Atman*. Whenever the wavering and unsteady mind wanders away from concentration, one should curb its extrovert tendency and make it introvert and bring it under the control of the *Atman* (BG 6-23 to 26).

The Lamp of *Samadhi* - '*समाधिदीपः*' :

He is called a *Yogi* whose mind remains steady in the *Atman* like the lamp undisturbed by the wind. Gita gives the indication of the mind of a real *Yogi*. Gita says when the equipoised mind rests in *Atman* alone and is cleared of all longings, then the *Yogi* is said to be established in *Yoga*. The controlled mind of such a *Yogi*, practicing concentration on the Self can be compared with a lamp which does not flicker when placed in a place free from wind (BG 6-18, 19).

Vision of the Atman - '*आत्मदर्शनम*'

Realisation of the *Atman.* Gita describes the vision of the *Atman* and the state of enlightenment, saying that when the mind disciplined by the practice of *Yoga* becomes tranquil, and when the *Yogi* is enlightened within himself by the vision of the *Atman,* he is enjoying the bliss of the *Atman* BG 6-20).

Bliss Is Brahman - '*सुखब्रह्मैक्यम*'

The Supreme Bliss which a *Yogi* attains through the vision of the *Atman*, can not be dislodged from him even by stupendous sorrow. Gita describes the effect of the vision of the *Atman* on the Yogi. Gita says when the *Yogi* experiences that Supreme Bliss which can only be intuitively realised by the intelligence and which transcends the sense of pleasures, the *Yogi* does not deviate from that blissful state. He does not regard any other gain superior to that state, and established in that state he is not disturbed by even the greatest of the miseries (BG - 21,22).

The Supreme Bliss enjoyed by a *Yogi* means Self-Realisation. Gita describes the blissful state of the *Yogi* as Self Realisation, saying the *Yogi* whose mind is composed with eternal peace, whose passions are completely quientened, who is totally flawless and merged in *Brahman* (*Atman*), is the embodiment of Supreme Bliss incarnate. Being thus always in blissful communion with *Atman*, the *Yogi* becomes free from sin and enjoys with ease the everlasting bliss arising from the close contact with *Brahman* (BG 7 - 27, 28).

Attainment of the bliss of *Brahman* everywhere - '*अभितो ब्रह्मनिर्वाणाधिगमः*'

Brahman hovers around the one who has experienced the bliss of the *Atman* within. Gita further points out that the *Yogi* who finds happiness within, rejoices within, and is illuminated within the Self, becomes one with *Brahman,* and attains the peaceful beatitude of *Brahman.* The sages whose blemishes - sins have been destroyed, whose doubts regarding dualistic aspects are dispelled, who have controlled their senses, who are delightfully devoted to the welfare of all beings, attain the beatitude of *Brahman.* The beatitude of *Brahman* is everywhere for the ascetics, who are free from desire and anger, who have controlled their mind, and have realised the Self (BG 5 - 24 to 26).

Vision of God everywhere - 'सर्वत्र तदीक्षणम्'

Only such a *Yogi* experiences the Vision of Equality in both the ways. The *Yogi* with his mind tuned to the *Reality* by the *Yoga,* has the same vision of *Reality* everywhere. He visualises the Supreme Self abiding in all being and all beings in the Self - the *Atman.* One who sees God in all things and sees all things in God, is never lost unto God, nor do the God becomes lost to him. He who visualizes universal oneness and worships God as abiding in all beings, such a *Yogi* lives in God whatever may he mode of his living. That *Yogi* who judges pleasure everywhere - in all creatures by the same standard as he applies to himself, is regarded as the Supreme (BG 6 - 29 to 32).

Combination of *Yoga* and Devotion - 'योगभक्तिसंयोगः'

A *Yogi* is superior to a man of knowledge (*jnani*) as well as a man of action (*karmi*); and a *Yogi* who is full of devotion is superior to all other *Yogis.* Gita stresses the integration of all the spiritual paths but highlights importance of devotion, since a real devotion is possible only when all other paths are also ingredients of the devotion. Gita says a *Yogi* is superior to those who practice penance, he is thought to be even superior to the learned, and superior to those who perform righteous actions. Of all the *Yogis,* he who is devoted to God and worships God with his Self merged into God, is considered to be the best by God (Bg 6 - 46, 47).

Practical View

Various aspects of Dhyanyoga - the path of meditation, and how the integrated path with devotion as the key to realize the Ultimate Goal of human life - God Realisation, is to be achieved is described in various stanzas as quoted above. The description of the steps and processes and attaining the status of a *Yogi* may be considered as the ideal. Common man might say these are difficult to achieve. It must be remembered that unless the ideal is before us, we can not proceed on such a path. It has already been assured earlier by Gita that if a true beginning is made in the direction of the ideal, and efforts are made in that direction, the success is a definite result. Hence the detailed description of the path in various stanzas has to be read again and again and followed, It will be found that even a little bit of concentration in meditation or *naamjapa*, gives satisfaction which steadily goes on increasing.

Though it is true that it is difficult to control the outward tendency of the mind, Gita assures that it is possible to exercise control on the mind by practice and dispassion, may be that some more time is needed by many of us. We really do not know how much burden of passions and earlier actions we are carrying in the un-conscious mind. Cleaning of mind is necessary and does take place through meditation, and always thinking of good thoughts, reading only such material as is conductive to spiritual outlook, as also avoiding any thing that is only tempting the senses to seek sensual pleasure etc.

We also need to establish a proper balance in actions, in the operation of senses and in the flow of life energy in the body. Eating just enough food for the energy requirements of the body, taking just enough exercise and taking just enough rest to keep the body active etc. are all the necessary steps in this effort, Thus everything in modest proportions should be the motto.

Further our mind has to be kept calm, steady and serene avoiding any excessive interest in pleasure or disturbance by pain and also by unfavorable happenings around, even by the unjust actions towards us by others. Equality in opposites should be the ideal to be achieved, though difficult, efforts should be made in that direction.

A stage has to come when the mind has to be disgusted with the outside influences which cause delusion - things heard and seen, and the tendency to be introvert has to be developed so that it becomes possible to attain the state of pure consciousness. Always having good feelings about everyone and keeping the mind in pleasant mood and a positive attitude in all circumstances is helpful.

Meditation or *naamjapa* as per the advice of *Sadguru* at fixed hours for a fixed time in different periods of the day and remembering the *naam* with every inhalation and exhalation has to be attempted with determination and the period of meditation has to be increased slowly to achieve more progress on the spiritual path. This also helps in steadying mind.

Seeing God everywhere and in everybody is an ideal situation, which can be slowly attained by constantly thinking what we expect from others, others also expect the same from us, everybody has same feelings. Feelings and needs of welfare are the same in all creatures and one must apply the same standard to all, as he applies to himself, Thinking of welfare of all and no ill feelings about anybody helps in this direction. This would help development of happiness within and without, peaceful beatitude, Leading to a situation free from desire and anger, controlled mind, to achieve the status of a realised Self.

This way we can think of integration of all the spiritual paths, highlighting the importance of devotion, a real devotion is possible only when all other paths are also ingredients of devotion. This concept has to be kept before the mind and reflected on and often.

(To be continued)

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Usualy we get only a fraction of it (Bliss) .... a very small fraction.

Only rarely is the standard 60% or more. "The ultimate eficient cause" of our meditation and its value is Grace of God. The Principle of tropism is as true in matters spiritual as in matters biological. "The initiative in the process of assimilation to God comes from the side of the Eternal." This is how the principle of Tropism waks, in spiritual life. Its intensity determines the value of meditation. We can well call this theotroprism. The idea that such a word should be coined occured during meditation. This god attraction is a matter of mystical experience.

- Gurudeo Ranade

(Continued from last issue)

MIND AND CONSCIOUSNESS

Consciousness is at the root of all the diverse material World that gradually evolved out of the Supreme Spirit and, these include : the 'Aatmaa', (the Soul)I Budhdhi (Intelligence)I Manas (the Mind) and the Indriyas - Jnyaanendriyas and the Karmenddriyaas (the ten sense organs viz, eyes, ears, nose, skin, tongue, hands, legs, reproductive and the excretion organs)' and 'Ahamkaara,', or what is known as the 'Ego' ('I' - ness). The Intellect, mind, and ego are also known as the 'Antahkarana' the internal organs through which the Aatmaa experiences the world. Hence, it is very clear that the 'manas' (Mind) and the 'budhdhi' (intellect) are the first to evolve out of the ocean of Silence ('Prajnyaa Saagara' - the Ocean of Supreme Consciousness).

Much research is going on in the field of Consciousness in recent years. For instance, in Quantum Cosmology, the evolution of the Universe has been explained as 'the emergence of the manifest from a primordial state'. In Evolutionary Biology, the origin and evolution of life has been better explained with the help of genetic code-DNA and the RNA. These studies lead to the theme of role of intelligence in origin of the Universe and evolution of life as the subjective component of the study. The Theories of Self-Organization, to a great extent inspired by Physical Chemistry, is another important source of the study of Consciousness and Intelligence. Research findings in the field of Non-linear Thermodynamics have given us a new vision and opened a new vista due to the efforts of the Noble Prize Laureate Professor Ilya Prigogine and his associates. Now it is clear that the Self-referral autocatalytic processes can give rise to concrete processes themselves in the formation of orderly dynamic structures. The works of Noble Prize Laureate Murray Gell-Mann and James hartle, both Quantum Physicists extended Quantum Measurement Theory to the Universe as a whole and emphasized the need for an observer (Information Gathering and Untilizing Systems). A set of sequentially ordered events account for an evolving Universe or time-evolution in general. In Quantum Mechanics, we notice the interplay between the observer and observed can be understood as the Quantum universe' observing itself in a self-referral manner. One subject of infinite degree of freedom of Quantum Cosmology assumes the role of an observer, and another subset assumes the role of the observed. Thus, one naturally discovers the dynamics of self-observation, which is identical to the dynamics of Consciousness at the basis of creation. Here, the Veda is very clear and give a number of sutra like: NaarayanaSamuptannajyaayate", "Ishaavasyam idham jagatsarvam", and "Naarayana Brahmo Jaayate", meaning, 'Naarayana, the supreme Intelligence, is the source of everything' and 'Naarayana encompasses this Universe', and 'Naraayana' is 'Brahm', Supreme Consciousness, Intelligence'. Totality, Unity in itself.

In biological sciences, there is need for a unified foundation beyond the organic materials that form the building blocks. This unified foundation should have Intelligence or Consciousness - the Spirit, besides the organic matter. This is true not only of Neurological sciences, but also of all other fields like Brain Research, Regulatory Physiology, Genetics. The principle of referring back, which is the characteristic of memory (Smriti), intelligence is there in Regulatory Physiology in the form of 'homeostatic' feed back loops system. Similarly, the self-referral quality is in the origin and evolution of Genetics-DNA. The work of Professor Manfred Eigen demonstrates that the 'self-referral' or the principle of 'referring-back' is available in catalytic hyper cycles. This could have been the fundamental principle that led to the formation and evolution of DNA-RNA combine, the carriers of genetic information.

It is also now becoming clearer how the property of self-referral or the self-interaction relates to Consciousness, Intelligence. This guides us to the realm of Consciousness and there is the need for the study of the Dynamics of Consciousness. The Unified Field Theory and Qantum Cosmology also show that Consciousness is at the base of the fundamental level of Nature's functioning. The Nature of the Unified Field cannot be easily detected by electronic equipment like the particle accelerator and the experiments in Quantum Physics are still objective, and don't involve the subjective component of the observer, his interactive ability, intelligence, and other qualities into the study. Thus, the study remains incomplete in modern scientific approach whereas, it is complete in all respects in the Vedic system. Intelligence is an in-born quality of nature, the quality of Purusha, the silent, self-referral, indrawn quality of Intelligence at the basis of creation, which inspires the Laws of Nature by virtue of its eternal self-referral nature. This aspect of the study is Vedic and needs a very careful study. The Self-referral or back-reference system is the built-in mechanism in the Mandala of the Veda. There is a constant refer-back system in the Veda and Vedic Literature. 'Smriti' is the memory aspect of the 'Rk's and the Shruti...

Hence, from the modern scientific view, it is too early to say any thing concrete about this most Abstract field of Consciousness. Where does the Intelligence come from? Why some are more Intelligent than the other? It is quite certain that everybody is experiencing some level of Intelligence in everyday Life. Some may be better in exhibition certain specific qualities of Intelligence according to their Karma, heredity, environmental, and other factors. But, it is also true that it is not very easy to get hold of this aspect of Consciousness without a regular spiritual practice of

Yoga. Study of Veda and Vedic Literature may however, remove these disabilities. It is sometimes possible that, the more consciously you try to approach it, much elusive it becomes, for the foolish Mind takes over. The less you bother about, the more powerfully surging it comes forward to operate. This is the beauty and the tragedy of Consciousness. You do not get it when you want it most. When you consciously approach a problem, Mind takes over and subdues the inner Intellect, and ignorance. We repeatedly warn others to 'be conscious' of their thought, words, and action, for we know that they are operating at the mental level, leaving things to whims and fancy they do not care since they are enjoying it (ignorance)! Sometimes, we know that what we are doing is wrongly the wise may call it foolish, but 'who cares'? That is the attitude. Normally we commit this mistake, and most of the time we are 'unware' of it. This is the worldly situation.

So, Consciousness is not that which we get very easily to our aid, unless we change our attitude toward the material worldly unless we give up our attachment to the world, give up our materialist approach, the attitude of profit and pleasure, enjoying at other's cost, exploiting others for personal welfare, acquisition and self aggrandizement, etc. and adopt a spiritual attitude to life, we will not enjoy the real bliss. Any spiritual person can control his Mind and operate consciously and achieve far much better results! This is the secret of success. Where Consciousness rules, the body and Mind and the senses operate under the wise counsel of Budhdhi, Wisdom. But, what is Consciousness? Consciousness is not the product of brain activity. It is the fundamental reality without which thinking as a 'conscious activity' could never take place. Consciousness works through the brain, but does not require a brain for its existence. In fact, it is the Consciousness that has produced a brain as it created everything else, including the rocks!

Consciousness requires a material medium, such as the brain, to bring it into material manifestation, but it requires not such medium to exist. The outward manifestation of Consciousness was a potential from the beginning of creation. In fact it always existed. Consciousness is everywhere, it is effective as the cause of everything, but is not affected by anything. It is one thing that does not come within scientific understanding for it transcends all time, space and causality and exists independently of the material world. It is the spirit behind all spirit It is like Telepathy that does not decrease with time and distance, that which remains constant with increasing distance, that can be received with utmost clarity anywhere on the earth as if in the next room. Swami Kriyananda says, the brain is only a filter for super-consciousness and thus serves as a window to it. But the brain cannot produce super-consciousness. "The conscious mind cannot oblige the super-consciousness to do its bidding" The secret of meditation, thus lies not in affirming states that are foreign to us, but in reclaiming what we are. In that sense, meditation is a returning to our center within, a process of upward relaxation into super-consciousness... We need to increase our receptivity-mentally and emotionally first, and then intuitively." [The Speaking Tree, Spirituality. India Times].

Consciousness is better explained in Sanskrit than in English. 'Prajnyaa' is the word, near-equivalent of Consciousness, and there is another word 'Poorna Prajnya', that stands for Pure Consciousness. Pure Consciousness is the light shed by the inner Self, the 'Aatmaa'. Its reflected light is Budhdhi. The inner Self is the reflection of the resplendent power of the Supreme Lord. It is the Image of the Parabrahman. Its nature is 'cit' i.e., Knowledge. It knows everything and is self-referral. It is the image, 'pratibimba' or 'amsha' (not a divided part for, the Lord is always 'Poornam' and cannot be divided) of the supreme Lord. Our soul is covered by karmic particles and desire, greed, attachment, impressions of past experiences, dreams and other qualities of nescience, and as such, does not shine in its true splendor. It is like the glass covered by black soot and dust. It needs to be cleansed and made transparent to shine, glow and shed its light. It is a difficult task to cleanse the body, the Mind, and the heart, and keep the senses under control in order to make room and allow the inner Self to shed its light. The problem with us, is that we are neither here in the external objective world of 'nescience' and enjoy the pleasures and pain associated with it without grumbling, nor are we established in our true inner Self of true knowledge and peace. We cannot be always established in our true inner at all times we have to live in this material world and be engaged in the duties and obligations. Whoever has the ability to do both at the same time is called a Yogin, a 'Sthitaprajnya'. He exists in the external world, but not attached to it, any more than a drop of water on lotus leaf. He is with it and not in it. He enjoys the external world as a witness, as a spectator who witnesses a film show and comes out of the theater. This should be our attitude to life. When we attain a higher level of Consciousness, it is possible to enjoy life better.

The entire Universe is covered by Consciousness. It is all-pervading Intelligence, Knowledge, and Bliss. It is called 'sat-citanand' in Sanskrit. It is the svaroopa, innate quality, guna of the supreme Lord Sri Hari Naarayana. And, these qualities exist in every subatomic particle and cell of this objective world. There are forty different qualities of Intelligence in the Supreme Consciousness and the individual Jeeva has acquired some of these. Thus, we see some persons are expert speakers and some are good in art, music, drawing and painting some are eloquent and some are shrewd analysts some shine as engineers and some as doctors and lawyers or advocates. These qualities of intelligence have emanated from the vibrations of sounds, and GAPS of the 'Rk's Mantra of the Veda.

While it is easy to understand the vibrations of the sound of the 'Rk's, it is not that easy to understand the feeble currents and vibrations of deep SILENCE.

The GAPS (Sandhi) of sounds are important. The SILENCE or GAPS hold the 'sat', the 'cit', and the 'Aanad', the "BLISS SUPREME".

At first, it is imperceptible and SILENCE it is inaudible. It is in the form of minute impulses, like the thought force generating in our Mind. These minute impulses generate tremors, small bubbles, waves and tides, and foam along with their characteristic sounds. These vibrations of 'cit' that emanated from deep SILENCE end up as sounds, each sound according to the intensity, velocity, and the wave length. The first ever sound that emanated from deep Silence is the sound of letter 'A'. This first letter 'A' holds the key to the origin of the Universe. It came with a Big Bang, explosion, 'sphota'. It contained the grandiose plan of the Universe, the design in every minute detail just like the small seed of the peepul tree holds the design and future plan of the entire tree. All the finer and finer matter-solid, liquid and gaseous, emanated from the different types of vibrations and it contained the spark of Intelligence and Consciousness with it that gave the specific quality, guna. These specific Gunas are identified with the sounds of the 'Rk's of the Four Veda and the Six Groups of Vedic Literature-each containing six sub-divisions of the Veda as enumerated above. The Specific Qualities of Intelligence are described in detail in the following paragraphs.

Specific Qualities of Consciousness

The Supreme Consciousness is the self-existent, omnipotent and the omniscient and all-pervading essence of the 'Brahm'. It reverberates in the whole Universe. It renders qualities, the Gunas, to the objects of the Universe. These specific values of the Supreme Conscious, the Specific WHOLENESS of the Self Referral State of Natural Law are basic to creation and constitute the functioning Intelligences of Nature that have their seat in the Aatmaa (the Soul), Budhdhi (the Intellect), in the Manas (the Mind), and in the Indriyas (the Senses) and each of these levels of Consciousness or Intelligence has its own corresponding level of human physiology.

First, the Rk Veda Samhita is the Unified Field of all KNOWLEDGE, PURE CONSCIOUSNESS.

It is the self-existent and exhibits the self-referral quality of Intelligence. It is the core of the Universe, the Self, or 'Aatmaa' of the Supreme Brahman. It is Full or Paripoornam. There is nothing beyond this and it is everything! The Unified Filed of Consciousness is expressed as the Lagrangian and this specific quality of Intelligence, the 'Unity', is the function of the 'Rk' of the Veda. It is the holistic expression of the Laws of Nature at the infinitely dynamic level-the Silent level of the Unified Field. It is the structure, the Constitution of the Jniverse. It holds the key to entire origin, maintenance, and dissolution of the Universe in its very first letter 'A', as also, that of the entire world of material objects down to the minute invisible speck of sub-atomic particle in the 'Ak'. Since Man has been created in the image of the Supreme Brahman, this quality of Intelligence is also present in man and it is represented by the top portion of the head of the human physiology. Thus, Rk Veda is everything! And, the very first letter of the 'Rk' is the seed of the Universe. The entire plan, design, and minute details of every constituent of the Universe is embedded in this Silence-Sound-Gap structure of the 'Ak'. This quality of intelligence expresses by Rk Veda is the reality available in the self-referral consciousness- 'Aatmaa'.

Next to Rk Veda is the Saama Veda. The Quality of Intelligence (QI) expressed by Saama Veda is Flowing Wakefulness. It is the 'flow', self-interaction, propagation-the quality of intelligence generated by the sounds of the Saama Vedic hymns. It generates 'awareness' in one's Self. This is a very important aspect that brings forth the hidden potentialities. A study and chanting of Saama Veda is thus a very ideal tool for developing the quality of Intelligence characterized by wakefulness, awareness of the Self, and harnessing one's innate qualities and potentialities.

The hymns of Yajur Veda are used in Yagya, the Fire Sacrifice, sacrificial rituals offering and creating qualities of Intelligence are exemplified here. Offering of the individual lower Self to the higher Self is called the self-referral dynamics of Consciousness. In a way, it is consciousness offering itself to itself, the absolute quality of Samhita, Silence, Totality. The Silence aspect offers itself to the dynamic aspect and produces the new sound and the new object, and the dynamic aspect offers itself to the Silence aspect to dissolve itself, its sound or object in order to start afresh from these dissolved aspect into a new sound and object and thereby keep the process of evolution 'from the known to the unknown' intact. In his sense, the whole Universe starting from the brahman to the sub-atomic particle of the material world, everything is an offering, a sacrifice. Sun offers itself to itself and the Silence offers itself to sound; food offers itself to body and body offers itself to Food. This offering of oneself to oneself is Yagya, sacrifice. In this sacrifice lied the evolution, creation from the old to the new. Since it is creation of the new-an ever-expanding material Universe within the Samhita, Totality of Silent Unity, it is abstract and Infinite. Every new object arises from the Yagya or sacrificial ritual where the Fire God conveys our offerings and wishes to Higher and Higher Levels for fulfillment. Yagya had a special role to play and the Kings were regularly performing these rituals for the welfare of their subjects, for the timely rains, warding of pests, droughts and famines and good crops, plenty and prosperity. Even today this ritual of Yagya is practiced in the temples of South India. Our desires, intentions (Sankalp) are materialized by the yagya, process of enlivening the constitute the functioning Intelligences of Nature that have their seat in the Aatmaa (the Soul), Budhdhi (the Intellect), in the Manas (the Mind), and in the Indriyas (the Senses) and each of these levels of Consciousness or Intelligence has its own corresponding level of human physiology.

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Thus, the Thirty-six specific values of the non-specific WHOLENESS, of the self-referral state of Natural Law. These are the qualities of Intelligence, Consciousness that are basic to creation and evolution. They are the structuring dynamics of the holistic value of the Natural Law, the Structure of Rk Veda. The Knowledge and experience of Natural Law exemplified by the Veda and Vedic Literature enumerated above educate and thereby enliven the ability of eery individual to live perfection in life. This holistic value of Natural Law has its seat in the Aatmaa of everybody. The Aatmaa is the self-referral Intelligence of everyone and it is the Unified Level of Natural Law. The Intellect endowed to every creature carries the Qualities of Intelligence exemplified by the Thirty-sex Veda and Vedic Literature These are the Qualities of Intelligence [QI] inherent in Aatmaa, the 'Brahm', or TOTALITY of KNOWLEDGE.

Unity of Existence :

'Aatmaa' is the self-referral Consciousness , the seat of all QI, where all the Forty QI exist and it is exemplified in the Sutra: "Aatmaieva Brahm" and 'Aatmaiva idham sarvam'.

There is another Sutra- "Dashamastvamasi", meaning "Thou art the Tenth", that exemplifies the Divinity that exists within Man.

This aspect needs a very careful study. There is also another Sutra that exemplifies the supremacy of Purusha- "Purushamevaidham Sarvam". All these Sutra pin-pointed show that Rk Veda Samhita exemplifies the Totality, Unity of existence and the same is represented by the Individual SELF.

First, let us examine the Sutra : 'Dashamas tvam asi' meaning, 'Thou art the Tenth'.

The 'Thenth' refers to the Tenth mandala of the 'RK Veda Samhita'. There are Ten Mandalas in RK Veda and each 'Mandala' (moving in circle - moving forward and backward with self-referral Consciousness - awareness of Dynamism and Silene) has the Sukta, Sutra or 'Rk's or Mantra in Richa or Verse represented by a Rishi, Devata and Chhandas concluded by the Samhita aspect.

Emerging Mode (3-in-1 structure) : mandalas 1 to 4 - Samhita, Rishi, Devata, Chhandas.

Submerging Mode (3-in-1 structure) : Mandals 5 to 8 - Samhita, Rishi, Devata, Chhandas.

All these 8 Mandalas are inter-dependent progressive interactive Apara Prakriti - Changing values. The Ninth Mandals is Para Prakriti - of non-changing Value,

In all, these nine qualities of Prakriti - changing values of 'Apara Prakriti' with Silence and

Dynamism, interacting throughout, is enabling the process of evolution in constant progress

Producing the 'new' from/out of the 'existing' at every step The Tenth Mandala is the 'Purusha Suktam' - 'Purusha' in the Absolute Abstract Silence -

Atyanta Abhaava, Unity Consciousness, the nature of Ultimate Reality, the unmanifest

Atyantaabhava in its self-referral state, the state of uninvolved wakefulness, i.e., PURUSHA

whose nature is changing (dynamic) at the same time non-changing (Silence)-

Self-referral Consciousness.

The Samhita here is more than the collection of parts. Laws of Nature or the natural Law exemplified Rk Veda Samhita expressed by the Eight Mandalas are active Apara-Prakriti, and the Ninth is the Non-active

Para Prakriti. All these are active in the Light of the Tenth Mandala - 'Purusha Suktam', represented by the 'Purusha' - the SILENT WITNESS. 'Purusha' is 'Brahm', Totality, Unity, the grand WHOLENESS of Natural Law. It has the total control of infinite organizing power of Natural Law. The Silent total Natural Law - Purusa, as well as the dynamic nature - Prakriti, come within the purview of the TENTH, the final state of evolution of Vedic Literature, the structure of Natural Law representing the level of 'COSMIC INTELLIGENCE'. Evolution arriving at its supreme level, leading individual intelligence to function to function on the level of Cosmic Intelligence, after nine cycles of transformation has all the eight active Prakriti and the ninth silent Prakriti (the common basis of the eight Prakriti) and these are together supported by the tenth quality of Intelligence-Purusha - 'BRAHM', the WHOLENESS.

"Dashame yuge yatinaam Brahmaa bhavati Saarathi" [Rk Veda, 1. 158.6], meaning, "For those established in the Self-referral Consciousness, the Infinite organizing power of the Creator becomes the charioteer, the driving force, of all action."

'When Consciousness is free from any limitation, i.e., when individual consciousness is fully awake in its unbounded self-sufficiency, it is wide awake in its supreme, royal, cosmic dignity such that the awareness is a 'lively field of total Silence and total Dynamism'; it is the Infinite Field of total Natural Law awake in itself, in the state of complete Fulfillment.

Nature's all-pervading Intelligence expresses itself in the different Laws of Nature that uphold order and connectedness at all levels of creation. The all-pervading Intelligence of Nature is expressed in Natural Law. The Laws of Nature are explained in the Unified Field Theories by Quantum Physicists who have used very simple criteria like finiteness, consistency, simplicity, etc. and all these objective methods are not perfect since they do not involve the 'observer' Rishi, rather the observer's interplay or inter-correlation with the object. The knowledge is complete only when the Observer and the Observed become ONE, UNITED and TOTAL, and WHOLENESS is established.

The Natural Law

Natural Law is "Prakriti Dharma", the foundation of the Universe. This Law governs the evolution, organization and management, and disillusion of the Universe; it holds the past, present and the future within itself. It is the 'Ritam', the order by which the universe functions. It is the 'cit' that has the knowledge and 'sat' having the ability to create, structuring dynamics with which it builds the Universe and the principle by which it holds the Universe. All the Mini-Universes within the Mega-Universe, the galaxies, stars, planets and satellites, and all creation obey this supreme order. Not a blade of grass moves without this Controller. All other Law are the Laws that have their base in this supreme Law, the 'Natural Law'. This one supreme Natural Law is the home of all other Laws, the building force that maintains supreme order. There is order in nature, in its structure and function; the organizing power is vested in the Law. In fact, law is everything; it is the WHOLENESS; whether it is the unmanifest Wholeness or the expression of the unmanifest WHOLENESS (the Universe) is based in Natural Law. It is in it self-referral state and makes the steady state of Wholeness move within itself. This moving quality in the unmoving quality of WHOLENESS is the innate nature of Law. In other words natural Law is Silence and Dynamics at the same time. It is the invincible binding force that maintains evolution and existence of everything through its silence and dynamism, self-referral quality. It is 'sat' 'cit' - Truth, Knowledge (the Veda), Existence, and Order, 'Ritam', Vibration, and Infinitude or 'Bhuman', the 'Brahm'. This is at the basis of creation, at the basis of the eternal order in the infinite diversity of the ever-expanding, ever-evolving Universe and this structure and functions of Intelligence is also found as the one at the basis of human physiology. This aspect of the Veda is the most important exposition of recent times made by Maharishi and Dr. Tony Nader, now Raja Nader Ram, King of the Global Country, Holland.. Structure and Function of Natural Law.

The Natural Law is said to be Supreme, Silence and Dynamism at the same time, and possesses absolute power of creation, existence, organization, Management, balance, evolution and maintenances. It is the driving force. Nothing moves without the motivating, activating, propelling, cultivating, and the moving force, 'chaitanya' of the Natural Law. In Bhagavad-Gita, Sri Krishna says, 'Not a blade of grass stirs without my will'. Thus, it may easily be inferred that the Natural Law or the Prakriti Dharma is the power and function of the Lord.

Natural Law is supreme Intelligence. It maintains balance and is the promoter of progress and the sustaining force, and the energy that maintains everything, i.e., the Supreme Manager. Knowledge of Natural Law, the knowledge of origin and evolution of Knowledge gives us the infinite power, knowledge of evolving, unifying, diversifying, being creative and dynamic and organizing everything. Knowledge of Law opens up field of immense possibilities and gives us power of doing the impossible; it gives us the power of perfection and infinite power of perfect organization and management and makes us invincible. The origin of Law is visible in the move, dynamism, creative power of WHOLENESS. It is visible in the self-referral wholeness of Silence or the self-referral dynamism of Wholeness.. It is visible in the balancing or equilibrium of silence and dynamism, self-interacting dynamics of WHOLENESS or UNITY, the Ultimate Reality. The Liveliness of Law is in the self-referral 'Aatmaa' It is in the self-referral state of everybody's Consciousness- fully awake, fully alert and internally lively.

In its existent reality, we find Law as both the unmoving or non-moving Silent nature of law and the moving and dynamic nature of law. We find the structure of Law built in Silence value and Dynamism value-as the quality of silence on the move, rather, Law on the move in its WHOLENESS.

Law is Dharma. 'Dharmo rakshati rakshitah' is the doctrine of Law. Whoever is aware, wakeful, and lively in 'dharma', awake and fully abiding by the Law, is under the protection of the Supreme power behind the liveliness, the Lord Sri Hari Narayana. The function of Law, Dharma is to protect, preserve and promote.

Law is Will of God. Everything everywhere is expression of will of God, Law of Nature. This is employed in the Mantra of the Ishavaasya Upanishad :

"Ishaavasyam idam sarvam yat kimcha jagatyaam jagat,

Tyaktena bhunjitaa ma gridhah kasya swid dhanam"

Meaning, all this world is the home of the Lord and nothing belongs to you; do not covet the property of others. Abide by Dharma, the Rule of Law of Nature.

Origin of Specific Nature of Law :

The source of Law is Law itself. It is self-existent and ominscient and all-pervading. Law has its root in the self-interacting dynamics of the Self, the 'Aatmaa', the Brahman. Brahman is the supreme commander and ruler and His Law is the Law of Dharma, Law of nature which is ordering, promoting, evolving and sustaining evolution and progress in an orderly way. Everything starting from 'A' Akahand', the Poornam, WHOLENESS - the ever-expanding open-ended Universe, to 'k' the Kana, the smallest of the small sub-atomic particle abide by this Law. The Law of Nature is entwined in the structure of the Universe and Law is not separate from the Universe. Everything, i.e., the 'Ak' or the Rk of the

Veda is Law. Natural Law is the Veda, the 'Rk Veda'. The origin of Law is in the origin of the Rk Veda, the Apaurusheya. The origin of the Law is in the Silence and the Dynamism of the 'Rk's. Mantra is Veda and Veda is Law. So, the Natural Law is self-existent, ever-exapanding, holistic, self-referral interacting dynamics, an invincible binding force. It is visible in the WHOLENESS on the move, move of WHOLENESS within itself. We can visualize the Law upholding the Silent nature of WHOLENESS, and we can also visualize Law upholding the move of -dynamism within the silent nature of WHOLENESS. So, both the values of Silence and Dynamism, moving and unmoving silent nature of Law, and the moving dynamic nature of Law are visible as they create the structure of Law. It is moving from Silence to Sound and back to Silence to create the new, the structuring of Law. WHOLENESS moving within itself and Wholeness on the move to create the diverse multitude of the objective world. It is the WHOLENESS. That is Full and This is also Full as per Sutra : "Poornam adah and Poornam idham..."

Specific nature of Natural Law is the expression of Natural Law in its dynamic silence state and has its seat in the Atmaa. In its move of Wholeness, the Law finds specific expression in the Intellect and is found exemplified in the 36 Qualities of Intelligence, as exemplified in the Thirty-six Vedic Literature. In its dynamic silence on the move of Wholeness it finds expression in the sub-divisions of the Thirty-six specific Vedic Literature and its seat is in the Mind. The sounds of the hymns of these Vedic Literature are the valuable guide the Mind.. Further, the dynamic silence on the move of Wholeness finds expression in the specific sub-divisions of each of the Vedic Literatures and has its seat in the Senses, behavior, and the environment. Every thought and action can gain access to these specific qualities of Intelligence and excel in their function and purpose. It is here that intention can be materialized to fruition with instant success. The individual Consciousness gets connected to Universal

Consciousness in the Silence dynamism of the Wholeness on the move. This can be seen in the simple process of a rose bud turning into a flower and blooming of a Lotus or a sunflower oriented to the changing position of the sun in the sky. It is so beautiful, silent and dynamic. It is Yoga and it is the Veda. The 'Wholeness' on the move expand its inner WHOLENESS in diverse modes and finds expression in objects bound by specific Laws of Nature; it has its seat in the MIND and the SENSES of creatures. This is exemplified by the Sutra : "Aatmaa eva Brahm", meaning, 'Law abides by the self-referral 'Aatmaa'.

The Law has its source in the self-referral interacting dynamics of the Universal Self. This Law has the structuring power and the organizing capacity and can manage evolutionary progress efficiently. One who is able to align his individual Self with the Universal Self, rather align his individual Consciousness with the Universal Consciousness, or simply rests with his Self avails of its bountiful resources - opportunities of immense possibilities, and achieves success in transforming intent to fulfillment, instantaneously. This is the potential power of Natural Law, the Veda, i.e., the 'Aatmaa'.

Whoever is awake to this aspect of Natural Law gets the organizing power and efficiency in function inherent in Natural Law as per Sutra:

"Yatinaam Brahmaa bhavati saarathi," meaning, 'To one who is established in his Self, the 'Brahm' or 'KNOWLEDGE' becomes the instrument of success'. In other words, Dharma will protect one who is fully awake to the silent dynamism of the inter-connected self-referral Aatmaa. The seat of Natural Law.

(To be continued)

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(Continued from last issue)

Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

The Last Days

Prof. B. R. Kulkarni, a disciple, a student, the only living interpreter of all the intricacies, subtleties and references of Gurudev's entire works, has depicted the last days of his master. No better tribute can be paid to the master as well as the disciple than to quote.

"In the afternoon of 31st May there was as usual a Sitting. Dr. R. H. Karmarkar, a devout disciple of Gurudev was present. His children Suhas, Tai, Mai and Pratibha were blessed by Gurudev on Thursday, 30th May by giving them initiation.

Sunday, 1st June 1957

Eminent Doctors from Bombay, Dr. R. V. Sathe, Dr. T. H. Tulpule and Dr. S. S. Ajgaonkar came to Nimbal to see Gurudev. When they enquired about his health, Gurudev asked Dr. N. S. Paripatyadar who was present, to explain the details, After listening to his account, and discussing the matter with Gurudev, the Doctors said that everything was all right except extreme weakness. So they placed before him a couple of tonics and entreated him to take them, so that he would be alright soon. Gurudev just smiled and folding his hands requested them not to press. The Doctors immediately said, "Sure Sir, we won't go against your wish." It was then 2 p.m. and the usual afternoon Sitting was called. When all had assembled, Gurudev asked Shri. Hanmantrao Kannur, his brother disciple to sing a song. Shri. Hanmantrao recited सर्पभूषण शिवयोगी's Kannada song, गुरुदेव नी माडिदुपकृतियनु ऩानु मरेयेनेंदिगू (It is - impossible to forget thy obligation, Oh my spiritual teacher). Gurudeo then asked me to explain the meaning, which I did in Kannada. Immediately, Gurudeo said to me 'Look here; persons who have gathered here speak Marathi they do not know Kannada. Shouldn't you have explained the poem in Marathi ? Well let it be so. 'Shri Bhau Nimbargi was then asked to read Shri Maharaja's letters. After Arati and Prasad, people dispersed, never to gather again for a Sitting. The house was not to witness spiritual assemblies any more, nor was any song to be discussed, nor a discourse to be held, in his august presence. Looking back, we can say that was his swan-song.

Sunday, 2nd June 1957

6-30 in the morning Gundu, Gurudev's favorite servant came to our room with a message that Gurudev had called Bhau Nimbargi with records of Ashram accounts. Bhau had gone for a bath. Gundu came again with a word for me to go to Gurudev with correspondence - urgent letters to be handled and pending papers to be attended to. I had also gone for a bath when he came. Gundu came for third time to say that Madhu Kumathekar was called by Gurudev for some work. As ill-luck would have it, Madhu also had gone for bath. When Gundu reported this, Gurudev remarked 'How is it that all the three are missing simultaneously? Do all the three have one common body to be bathed? 'When we came back to our room and learnt about Gurudev's message, Bhau went with all the necessary papers. Ashram bills for May 57 were seen by Gurudev and cheques issued to concerned parties. The last lot of cheques was signed. Nothing remained to be paid. The decks were cleared. No one guessed what that indicated.

From this Sunday onwards i.e., from 2nd June 1957 for five days before casting away the mortal vesture, Gurudev entirely withdrew from the out-side world. He stopped even sipping water. He stopped talking, except for whispering a word or two. Sometimes he wrote an instruction on the palm of the person who was near.

Monday, 3rd June

At 6 a.m. as was his wont, he wanted to go out for meditation. In view of his great weakness he would come out of the house, and sit for a minute or two on the chair kept there before entering into the car. That day the door of the car was half-open when he sat on the chair. Before he could get into the car, a cruel wind pushed the half open door which dashed against his fore-head with a big bang. The sound of the heavy blow was audible. One could imagine the excruciating pain that must have been caused. But not a word was uttered by him. He remained calm and unruffled as if nothing had happened. He entered the car and the car left forward towards Inchageri side. The incident shows. that bodily pain had ceased to have any effect on him. Ataraxia or imperturbability incarnate! Body was clinging to him like an Uttariya, just an outer garment which could be tossed off at will.

In the evening, Prof. S. V. Pandit (a former student of Gurudev in Fergusson college, Poona) and myself went to Inchageri and stayed there overnight.

Tuesday, 4th June 1957

I had no mind to go back to my room. I lingered there fondly hoping that I would be called in. But I was not called. Just then, the word 'Madhu' uttered by Gurudev in an unexpectedly loud tone pierced through the air. Madhu hurried in. The two syllabled word 'Madhu' still rings in my ears. That was Gurudev's voice I heard for the last time, yes, last time. Afterwards not a single word that his lips could frame ever came to my ear. I trod back the weary way to my room. By evening I developed fever.

Wednesday 5th June 1957

At about 2 p.m. Gurudev took one dose of magnesium sulphate. Was it for cleaning the body before handing it over to its Maker? Like Kabir, he wished to return the body-garment to God in the same unsullied condition as was given to him. Still none of us could fathom the significance of Gurudev's act.

At 3 p.m. Gurudev asked Madhu about my health. On hearing that I was down with flu, Gurudev poured into a cup one dose of quinine mixture, containing magnesium sulphate and asked Madhu to give it to me. I drank it, little knowing that it was the last thing that I was to receive from Gurudev's hands, I wish I had at least preserved the cup which had brought me the elixir. Elixir it was, for it has sustained me all through. In the evening, I saw Gurudev going in the car for meditation.

Thursday, 6th June 1957

Very early in the morning Gurudev went for meditation towards Inchageri side. Inchageri was no less holy than Pandhari for him. It was a place where Shri Bhausaheb Maharaj had built a temple in honour of Shri Nimbargi Maharaj, his own spiritual teacher. It was again the place which housed Maharaja's Samadhi. Shri Amburao Maharaj had spent his life-time in Inchageri for furthering the cause of परमार्थ and his last resting place was also Inchageri. Gurudev went upto Horti, which is half way between Nimbal and Inchageri, and did his meditation. He distributed Prasad (चुरमुरे फुटाणे) to people who were there, as he had been doing for some days past.

In the afternoon, Madhu came to our room and said to me, 'There is hardly any whisper from Gurudev. No movement of the body is visible. Would you come and see whether you get any response from him?' I accompanied him. Gurudev was lying in his meditation room on a mattress with his head towards north and his legs towards south. This reversal of the direction of the sleeping posture appeared very odd to me. Again, he usually slept in the middle of the room; but at this moment he was lying much nearer the Western Wall. This oddity gave me an eerie feeling. Madhu asked me to touch Gurudev's body and enquire about his health. I touched Gurudev's hand with great torpidity and spoke the words, 'How do you feel Sir?' That was the last time that I could touch the holy body and for that I am indebted to Madhu forever. I could not notice any response on the part of Gurudev, no not I. But Madhu who had by now become well - versed in understanding the meaning of Gurudev's subtle movements said : 'He did recognize you and he did respond.'

Madhu and myself were still in the room when Matoshri Kakusaheb came in with a small bowl containing आमटी(Dal-Soup) and tried to put a drop in Gurudev's closed mouth. A slight movement of the lips was visible at the touch of the spoon. At that moment Smt. Shakutai came in, drowned in sorrow, Sobbing, she asked Gurudev whether camphor was to be lit. No response was seen by me. The by-standers were just bewildered, Kakusaheb asked us not to make a crowd. We came out of the room and waited outside. Kakusaheb closed the door. After 5-10 minutes, she dashed out wailing loudly, which made cowards of us all. Afterwards, we learnt that Gurudev had indicated to her that he was departing and that she should thereafter shoulder the responsibility. Smt. Shakutai was weeping all the while.

It was about 6-30 p.m. Evening shadows gathered. Dusk was deepening into darkness. We all entered Gurudev's room again. Kakusaheb asked Gurudev whether he wished to be shifted to the eastern room. I can not say whether there was any response. He was then shifted to the eastern room, Kakusaheb holding one end of the bed and Madhu, the other.

By 8.30 p.m. we were again called and directed to bow to Gurudev one by one. When my turn came, I bowed down like an automation. Gurudev was lying calmly in his usual meditation pose, one foot placed on the other. Internally he was filled with the bliss of meditation. There was absolutely no trace of excitement or restlessness on the face. It was shining serene. He was tranquil.

Throughout the life the senses were tuned to the Name of God. No wonder that at this moment also, they were so. Slow and quiet was the breathing going on. It was which adorned him. That was the last I saw him while he was still with us.

At 9.30 p.m. we came to our room. People were asked to start the night Bhajan in Dhyan-Mandir. Accordingly the Bhajan started. My fever had subdued me so I slept in the room and could not attend Bhajan. At 10.30 p.m. Shri Tatyasaheb Shintre awakened me from my slumber with the words, 'Please get up; Gurudev has left us.' That was the end of an era.

Let us go back to the poem of Jagannathadasa quoted in Chap II.

And finally, Jagannathadasa tells us in a spirituo - socialistic mood, 'it is not enough for you to confer obligations on me and to rid me of my sins and defects and faults; no, you must confer the same obligations upon the society. Just as you have forgiven my sins and my defects, you must also forgive the sins of the whole of the society. It is only then that you are entitled to be called a great saint.: *sakala prapannara salaho modadi,* 'please save with gladness all who surrender themselves to you.' With great gladness you should graciously confer your obligations upon those who seek your help.'

Blessed were those who were initiated when Gurudev had not left his mortal coil. But what about today ?

Before coming to the present day status of his lineage let us examine the process of initiation while Gurudev was physically present.

The aspirant used to come to his feet with a sense of complete surrender and an earnest prayer to accept him as a desciple so that his worldly sojourn would find its raison - d'etre.

Gurudev often remarked 'We believe in propagation of spiritual energy'. From the saving bank account containing various Divine names that he had experienced he used to draw out a cheque, select a suitable Name for the spiritual upliftment of the aspirant and convey it to him. Simultaneously he could separate out the organically mixed soul in the body of the aspirant, spirit from matter, without any physical touch.

Today at Nimbal (R.S. 586211, Dist Bijapur, Karnataka India) aspirant approaches with the same sense of surrender with a pre-selected divine name of his choice (When alive Gurudev also used to ask the aspirant his liking for any deity's specific name) written on a piece of paper, which he places on Gurudev's Samadhi, humbles down, prays that he may be accepted as a disciple, then lifts the paper chit and begins his pilgrimage meditating on the divine name written by him on the chit. Verily spiritual energy propagated from the Samadhi makes the name fructify into experience of God vision in days to come. Likewise his spirit is also freed from the matter with which it is mixed. This is the miracle at Nimbal.

Gurudev passed away in 1957. As of date there are more than 5000 - disciples who have been graced in this manner and who are continuing their eternal march towards perfection.

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(Continued from last issue)

Bhagavad-Gita and its exposition
by Sant Dnyanehwara .

CHAPTER IX (राजविद्या राजगुह्य योग)

The Supreme Knowledge and The Sovereign Secret Mystery

(Sanskrit Script followed by English Translation)

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या या न्ति मद्याजिनोऽ पिमाम् ॥२५॥

Worshippers of Gods go to Gods; worshippers of souls of ancesters go to them, sacrifiers of spirits go to the spirits and those who perform sacrifices for me come to me.

Sant Dnyaneshwar explains -

Those who worship Gods like Indra and others through their minds, words and senses, reach their gods of worship as soon as their body falls. Those who avowedly worship their ancestors, reach the sphere of ancestors after their death. Those who worship the lower level gods or ghosts for success in their mean ends in life, reach the corresponding sphere after death. In this way, persons reach the end result of their worship after their bodies fall. In the same way, those whose eyes always yearn to see me, whose ears always want to hear My name, whose mind is eager to concentrate on Me, alone, who use their words to describe Me only, who offer their salutations in all respects to Me only, the rituals they observe are only to attain Me, those who have studied the scriptures that lead to Realisation of My true form, who have spent their life in attaining Me and who have reached contentment of their minds and have no desire excepting attaining Me and spreading

My name everywhere in this world, their only Love is for Me alone, their only pursuit of knowledge is to know Me only, whose blessings to others produce in them a bent of mind to attain Me, such people have already merged in Me while living, so where else they will go after their death ? That's how those who worship Me, perform sacrifices for Me or follow rituals with my attainment in view, they have renounced all their self and ego in Me, while living, therefore they have already attained Me by offering all their self to Me. Oh Arjuna, I can be attained only by those who offer all their self to Me. If somebody says he has obtained knowledge about Me, I will say he has not known anything about Me; If somebody says he has realised Me, this saying itself is his drawback. If some one says he is liberated, one can understand he is far from liberation. Oh Arjuna, those who are proud they have performed sacrifices, penance etc., they have not attained even an iota compared to the attainment of Me. Amongst those who have knowledge is anybody greater than the knowers of Vedas; but they also have to say 'Not this; Not this' (नेति नेति) Can anybody be more powerful in speech like the thousand mouthed Shesh, but has ultimately to become the bed of the Almighty. The sages like Sanak and others express a confused state of mind when they try to study the real form of the almighty. If one talks about penance, who can reach the ability of Mahadeva. But he also renounced the ego and put the Ganges river water on his head. Oh Arjuna, Is anybody more wealthy than Laxmi who has various Siddhis (active powers) to work for her ? These Siddhis can convert ordinary trees into Kalpavrukshas by their mere sight. Even then Laxmi left her pride aside and became willing to wash the feet of the Almighty Lord. Likewise, Oh Arjuna, unless one keeps aside his pride of power or knowledge and becomes polite, how can one attain Me? Oh Arjuna, 'When the moon becomes pale before the luminous Sun, how can a glow worm have any pride.of glow light? As the wealth and powers of Laxmi do not be get pride in her, nor Mahadeva's penance any pride in him, how can a ignorant or egoistic prideful man can ever attain Me? For this purpose, one must conquer one's bodily pride and ego of virtues and wealth, reliquish them all and surrender to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

Whosoever offers to me with devotion a leaf, a flower, a fruit or water, that offering of love with pure heart, I accept.

Sant Dnyaneshwar explains -

When with deep devotion, one offers a fruit of any tree. I accept it with my both hands and lovingly eat the same without waiting for any formality. If anybody offers a flower with devotion, I should smell the same, but overpowered by love, I put the same in my mouth same way, if any body offers a leaf of any tree, it may be fresh or dry, but if with full of devotion, I put the same in my mouth as if it is nectar like in the manner of a hungry man. Once in a way it may happen that neither fruit nor leaf with any nearby tree is available, and one offers Me only water with devotion, I accept the same with a contentment which is more than as if he has built temples for Me bigger than in Vaikunth or has given Me shining or ornaments with more lustre than even a Kousthum gem or he has prepared for Me many beds like the milky sea (Ksheersagar) or has lighted lamps out of heaps of sandalwood and other fragrant materials in My worship such that they appear like a line of Suns put together. He has as if offered Me vehicles like the Eagle(Garud) or gardens of Kalptaru trees or large cattle-forms of kam-dhenus. The contentment I get while tasting dishes sweeter than nectar, is less than that of a drop of water offered to Me with deepest devotion. Have I not hurriedly accepted the small bunch of parched rice brought by Sudama and ate the same with great satisfaction. In brief, I know and look only for devotion, whether it is from a poor man or rich, from a learned man or ignorant or from a king or a beggar. If the devotion is unparalleled, no doubt, we are the guests in his house. Fruits, flowers and leaves are only the means of worship and absolutely spotless devotion is the prime way to attain Me. All Other means are considered in vain. Therefore, Oh Arjuna, listen to Me and bring your intellect under your full control and never allow your mind to forget Me any time.

यत्करोषि यदश्नासि यज्जुहोसि ददासियत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥२७॥

Whatever you do, whatever you eat, whatever you offer as oblations in sacrifice, whatever you give in charity, whatever austerity you practice, Oh son of Kunti, do so as an offering to me.

Sant Dnyaneshwar explains -

Therefore, Oh Arjuna, for that purpose (as explained in last Stanza) whatever you do for all the dealings in the world, to fulfil all your responsibilities and tasks, or for your enjoyment or whatever sacrifices you perform to worship Me, whatever you give away to others in charity or as compensation for their labour done for you or whatever austerities you take on in the form of vows or oaths or whatever natural actions you do in course of your life, all these are sanctified if you do all of them disinterestedly and dedicate all of them to Me with all devotion.

शुभाशुभफलैरेवं मोक्ष्य से कर्मबंधनै: ।
संन्यासयोग युक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

Thus you shall be freed from the good and evil results which are the bonds of action. With your mind firmly set on the way of renunciation you will get liberated and attain Me.

When you offer all your actions whether good or evil to Me, these actions will not bear fruit just a roasted seed does not sprout buds. When actions remain unfulfilled. They get converted into happiness and unhappiness, and man has to take rebirth to undergo them. When you have offered the actions to Me, nothing remains to be suffered in the next birth, and you have no more births and deaths and you automatically get liberated and merge in Me. I have thus told the easiest of the Yoga of renunciation to you instead of bothering about every action of yours whether it is correct of not. With this device one need not get into bondage of the body, nor the need to cross the difficult ocean of worldly happiness and unhappiness without drowning but straightaway merge in Me.

समोहं सर्वभूतेषु न मे देष्योऽ स्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

I am alike to all beings. None is hate-worthy to Me nor dear to Me. But those who worship Me with devotion, they are in Me and I also in them.

Sant Dnyaneshwar explains -

If you ask Me how I am to all beings, understand I do not differentiate between one and the other. Those who understand this nature of Mine, dissolve their own ego fully and worship Me with their body, words and mind with full devotion; they are in their body for worldly actions but in Me for all purposes and I am Myself fully in their hearts. Just as whatever large be the banyan tree it is contained in the small seed and the seed is in the large tree. Likewise the difference between devotee and Me is only in name. If we consider the innerself we are one only. If we borrow ornaments from others and wear them, we do not have a feeling of belonging with them, similar is their feeling with their body. The fragrance of a flower travels far and aside with the breeze but the flower remains with the stalk. Likewise their body is with them till its time lapses. The pride and ego in the devotee leaves him and merges in Me.

अपिचेत्सुदुराचारो भजते मामनन्यभाक्।
साधुरेव समन्तव्य: सम्यग्व्यवसितो हिस: ॥३०॥

Even if a man of most vile conduct worships me with undistracted devotion, he must be regarded as a righteous man because of his resolve in the right direction.

Sant Dnyaneshwar explains -

Those who are lovingly devoted to Me, do not have a rebirth, to whatever caste they may belong. Even if they lead a life of the vilest conduct, but end their life in highest devotion to Me, they get liberated and attain Me, in spite of their sinful conduct in the early part of life. He is like a man who jumps in a flooded river and everybody takes him as drowned and dead, but reaches the opposite shore safely, Just as his appearance as drowned and dead is in vain, Likewise in his sinful life in the earlier life vanishes because of his resolute knowledgeful devotion. If a sinful man washes away his sinfulness with repentance and takes refuge in Me full of devotion he is cleansed of all his sins, even those which have got attached to him due to his family traditions and attains fulfillment of his whole life. His attainment equals that of a man who has understood the meaning of all sciences like the Vedas, or has practised penance or has obtained authority on the eightfold yoga of Patanjali. Oh Arjuna, what more can I tell you, except saying that one who keeps all the fantasies of the mind and intellect in a box and offers it to Me with infallible devotional love towards Me, he can be considered as the only one who is most successful in all the Karmas of the activities of Life.

(to be continued)

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50th Anniversary Celebration.

Gurudev R. D. Ranade
(1886-1957)

Gurudev Ranade International
Forum (GRIF), Pune
In Collaboration With
Department of Philosophy
University of Pune
and
Academy of Comparative
Philosophy and Religion,
Belgaum

International Seminar On The Concept of Ultimate Reality

6th June 2007

Occasion and Objective

An International Seminar on *Ultimate Reality, Its' Philosophical, Religious and Mystical Aspects* is being arranged on 6th June 2007, the 50th death anniversary of Gurudev Ranade at Pune. The Objective of the Seminar is to discover a common plane in all religions to enable humanity to come together and make the world a better place to live than what it is today as visualise by the Mystic Sant Philosopher Gurudev R. D. Ranade.

His Biographic Sketch :

Prof. R. D. Ranade was born on 3rd July 1886 at Jamkhandi, Karnataka, India. He passed his M.A. (Philosophy) from the Bombay University, standing 1st in the University and winning the Chancellor's Gold Medal in 1914. He had already started his spiritual journey from 1901 and followed it continuously. He worked as Professor of

Philosophy in Fergusson College, Pune and then in Allahabad University. He was Dean of the faculty of Arts for three terms. He also became the Vice Chancellor of the University. He was conferred Honorary D. Lit. in 1947 by Allahabad University for his unique contribution to the world of scholarship. By now he was already famous all over the world as an ideal teacher, distinguished scholar, author of several important books and a renowned mystic. His founding of 'Adhyatma Vidyapeeth' and his authorship of learned treatises on Comparative Philosophy and Religion were the outcome of his constant endeavour to know, experience and live the Truth. Dr. Radhakrishnan the Philosopher President of India had said about him that all others talk of Phliosohpy but Prof. Ranade lives philosophy. Ranade left his mortal coil on 6th June 1957.

His Cosmic Vision :

Gurudev Ranade was a mystic philosopher. He considered:

- The philosopher's supreme business is to bring about peace and harmony in the society, the state and the world at large.
- When a philosopher speaks about his spiritual experiences he is neither a Hindu, nor a Muslim, nor a Christian, he is a citizen of the world and as a matter of fact a citizen of the 'spiritual world'.
- The philosoper endeavours to realize the nature of the Ultimate Reality for himself and to see this is spread out into the society.
- The Mystic may be Philosopher but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends.

Seminar Programme : The seminar will consist three sessions. Two sessions will be for presentations from different religions and a third concluding session covering the presentation views of Gurdev Ranade on the subject and a summing up.

Speakers : Eminent national and international Scholars from various religions.

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Registration Fee : Participants to pay Rs. 100/- (Lunch, Tea etc. will be supplied). Fee may be paid at the time of Seminar but *all participants are requested to register their names in advance by mailing the enclosed form duly filled in.*

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(PHILOSOPHY, RELIGION AND SCIENTIFIC MYSTICISM)
ON 6th JUNE 2007 AT PUNE

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(To be mailed in advance)

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(Continued from last issue)

Ramagita

The champion of the combination of knowledge and action spoke of equality of the sacrifice and knowledge in verse No. 13. Now that is rejected in stanza No.22.

(22)

विद्या-समत्वेन तु दर्शितस्त्वया
क्रतुर्न दृष्टांत उदा हृतः समः ।
फलैःपृथक्त्वाद् बहुकारकैः ऋतुः
संसाध्यते ज्ञानमतोविपर्मयम् ॥२२॥

(O you upholding the combination of knowledge and action), you had shown the sacrifice as equal (or equivalent) to knowledge. But that illustration (of the sacrifice) is not equal/equivalent. For the fruits (of both knowledge and sacrificial action) are different. Moreover, a sacrifice gets accomplished with the help of many subordinate factors of action. Knowledge on the other hand (not requiring any subordinate factors for its accomplishment) is quite opposite (to sacrifice) (22).

Explanation :- Sacrifice is not equal to knowledge, for two reasons:- (I) The fruits of sacrifice and knowledge are different. Sacrifice can secure good things, etc. in this world and in the next world. Further, these fruits of sacrifice are transient and not permanent. But the fruit of knowledge (if it can be so-called) is salvation which is a permanent thing. (2) Sacrifice requires many subordinate factors like fire, priest and so on. knowledge does not require any subordinate factors. On the contrary knowledge destroys all subordinate factors of action (see verse No. 15). Thus there being radical difference between knowledge and sacrifice, they are not on equal footing. Hence the illustration is not at all proper.

In this verse the instrument case in 'phalaih' is used in the sense of 6 eniting namely 'phalanam.'

●●●

In the next verse No. 23 is refuted the argument of jnana-karma-samuccya-vadin given in verse No. 12.

(23)

सप्रत्यवायो ह्यहमित्यनात्मधी
रजप्रसिद्धा न नु त त्ववार्शिन : ।
तस्माद् बुधैस्त्याज्यमवित्क्रयात्माभि
र्विधानतः कर्म विधि-प्रकाशितम् ॥२३॥

'I will have obstacles (if I abandon actions)' - such intellectual mode of non-self arises in case of ignorant men, but not in case of those who know the truth (of the difference between the Self and non-self). Hence wise men who have got passionless minds should abandon all actions laid down by the Vedas, in accordance with prescribed rules (23).

Explanation : Non-self things like body, intellect, etc. are the limiting adjuncts of the Self whose reflection falls in the intellect, and then due to coming together of all these there is mutual superimposition of the Self and non-self (For details see stanzas Nos. 40-41). So ignorant men are confused and they think that the body, intellect etc. are sentient and that they perform actions. This happens due to the sense of egoism, and they think, "I have to perform actions laid down by the Vedas. And if I abstain from the actions, there will be obstacles on my way of life." But no such egoism is possible in case of a wise man who knows the distinction between non-self things like body etc and the Self, and knows that the self is never the agent of actions, that it is actionless.

Upto the first two lines of this Verse No. 23, the refutation of jnana-karma-samuccaya-vada is complete. And hence the conclusion is :- As actions are not at all useful to knowledge, a spiritual aspirant following the path of knowledge has to abandon all actions.

The last line of this Verse No. 23 lays down that the abandonment of actions is to be done in accordance with the rules in that connection which are laid down in the Dharmasastras like Manusmrti.

●●●

It was said in Stanza No. 18 that the knowledge of the identity between individual self and the Highest Self is the knowledge that destroys ignorance the root-cause of empirical life, and that knowledge leads to liberation. Now the question is : How is a man to understand this identity between individual soul and the Supreme Self? The reply is given in the following Verse No. 24

(24)

श्रद्धान्वितस्तत्त्वमसीति वाक्यतो
गुरोःप्रसादादपि शुद्ध-मानसः ।
विज्ञाय चैकात्म्य मथात्मजीवयो :
सुखी भवेन्मेरु रिवाप्रकंपन : ।।२४।।

A man who possess faith and whose mind is pure and who with the grace of the spiritual preceptor has understood through the meaning of the sentence 'Thou art that', the identity of the individual soul (jiva) and the Highest Self (atman) will become happy and will remain steady or still like Meru mountain (24).

Explanation : A spiritual aspirant possess pure mind and has acquired the necessary requisites and has approached a spiritual teacher in order to secure the knowledge of the ultimate reality, the Self (See Verse No. 7). He possess faith (sraddha) which is a part of Samadi-satka, it means faith in the statements of Vedas¹ and teacher.

When the teacher is pleased with the disciple, he explains to him the nature of the Supreme Self and further points out that the identity between individual self and the highest Self is itself(2) salvation. Now, in order to pointout the oneness of individual soul and the Supreme Self, the teacher explains the meaning of the Upanisadic sentence "Thou art that"

When a spiritual aspirant realises this oneness of individual self and the highest Self, he becomes happy and steady, as the Highest Self is saccidananda and motionless (niscala).

●●●

Now the next stanza no. 25 points out as to how the sentence 'tattvamasi' is to be interpreted.

(25)

आदौपदार्थविगतिर्हि कारणं
वाक्यार्थ-विज्ञान-विधौ विधानतः ।
तत्त्वं-पदार्थौ परमात्म-जीवका-
वसीति चैकात्म्यमथानयोर्भवेत् ॥२५॥

For the process of understanding the meaning of a sentence, the cause is first of all to understand the meaning of (every) word (in that sentence), as per the process, (of understanding the expressed (vacya) senses of the words given by the Abhidha power of the world). (Now the meanings of the words in the sentence 'tattvamasi' are :) The meanings of the (words) 'tat' and 'tvam' are respectively the Highest Self (Paramatma) and individual soul (jivaka), and the word 'asi' shows the identity/oneness of those two (25).

Explanation :- The meaning of a sentence is understood, only if the meanings of all words in the sentence(1) are understood. Now a word has a power to conrey a certain meaning. Two powers (sakti, vrtti) of a word are postulated namely Abhidha (power of expression) and Laksana (power of indication). Abhidha is the primary power which conveys the expressed sense (vacyartha, mukhyartha) i.e. the meaning of the word as soon as the word is heard or read. e.g. The word 'vrksa' means a tree. To understand the sense of a sentence, first of all the expressed meanings of words are to be taken into consideration. But sometimes the expressed senses of words in a sentence do not give a consistent meaning. e.g. A stone was speaking. In such cases one has to resort to the power Laksana which can give a consistent meaning. Here it should be remembered that Laksana being a secondary power of the word is to be used when it is absolutely necessary (Agatya laksana).

Now let us turn to the expressed senses of words in the sentence tattvamasi : The word tvam means an individual self and the word asi means the identity of the senses of tat and tvam. Thus the meaning of the sentence tattvamasi is :- Highest Self and individual self are identical.

Here a few words must be added regarding the expressed meanings of tat and tvam. Tat means the Highest Self which is consciousness (caitanya). This consciousness is never the object of our sensual knowledge ; it is paroksa. So the expressed meaning of the 'tat' would be 'paroksa caitanya'.

Now when Caitanya (= Highest Self) is surrounded by three bodies and covered by five sheaths, it comes to be called individual soul (jiva). In empirical life this limited caitanya is said to be inside the body and hence it is called 'pratyak caitanya.' Thus the expressed meaning of the word tvam would be pratyak caitanya.

Hence the meaning of the sentence tattvamasi would be :- Paroksa caitanya and pratyak caitanya are identical.

(to be continued...)

-Prof. Dr. K. V. Apte

Yajurved Appartment, ST Colony Road, Vishrambag,
Sangli - 416 415

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OBITUARY

Dr. S. J. Naglotimath a renowned pathologist of international repute passed away on 24-10-2006. He was a member of ACPR's All India Academic Council. The Board members met on 29-10-2006 and expressed their heart felt feelings about the sad demise. He was a noble man with simplistic living and cherished high values in life.

Dr. Naglotimath was a Doctor, Professor a prolific writer both in Kannada and English and was a reputed orator. He wrote as many as 27 books related to Science and Education, and 1300 articles on medicine and pathology in National and International Journals. He was awarded State Sahitya Academy Award. He took great interest in educating the children on scientific temperaments through the Karnataka Rajya Vijnana Parishat of which he was the Chairman for a long period.

The Pathological Museum he established at JNMC Belgaum was his life time contribution; the museum gave name and fame for him both Nationally and Internationally.

He took keen interest in the activities of ACPR. Being a Philosopher himself he was interested in spreading the gospel of Philosophy across the society through the activities of ACPR. The trustees of ACPR felt it is a great loss for the field of medicine, education and Philosophy and prayed to God so that his soul may rest in peace.

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